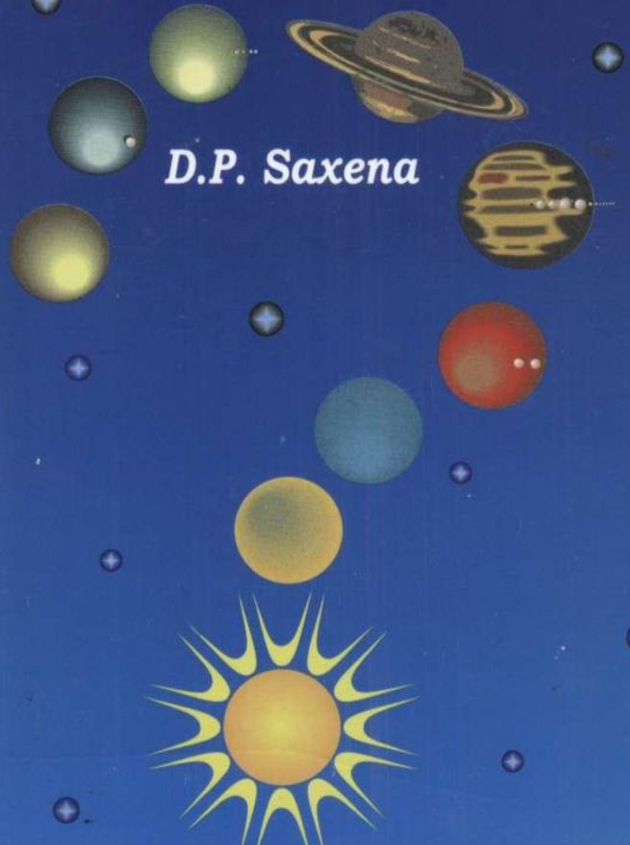
Acharya Neelkantha's

TAJIK NEELKANTHI

(ताजिक नीलकंठी)

D.P. Saxena



A Classic on Annual Horoscopy & Horary Astrology

About the book.....

Daivajna **Neelkantha** first time introduced the concept of progressed horoscope called the **Varshaphala** or the annual chart based on sound astrological principles. The concept of Sahams and the unique system of Dasas in a so smaller period of a year are some of the specific contributions of the **Acharya**. While the natal astrology gives us a general outline of life of the native, the *Varshaphala* gives details of the events that may occur during a year.

Tajik Neelkanthi integrates the Arabic thought with the Vedic Astrological Principles. This has proved to be a authoritative treatise on horary astrology. The system of aspects in the form of 16 well known yogas is an added service to horary astrology. The work, in fact is not only a classic of the high order but also a script in its own right. We needed not only its translation in English language but also a comprehensive commentary by a competent scholar, useful to the neophytes as well as to the accomplished astrologers.

Most Authentic Ancient work

on Horary (Prasna) &

Annual Horoscopy (Varshaphala)

Complete Text in Sanskrit, English translation, notes and exhaustive commentary with practical Example Horoscopes.

TAJIK NILKANTHI

(ताजिक नीलकंठी)

Translation & Comments
By
D.P. SAXENA

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Preface

We in India mostly follow the Parasari system of astrology. Some of the luminaries and celebrated authors and exponents of the system have been **Varahamihira, Kalyan Varma and Venkatesa.**

The other system commanding equal respect is the Jaimini system. This system differs from the Parasari in some respects. The Dasa system, the mode of their interpretation are the important features of the Jaimini system. The treatment of longevity etc. is also different. This system is however not much in use except in some cases as an alternative to the Parasari. Prof. P.S. Sastri is perhaps the first person who has translated all the four chapters of Jaimini Sutras in English.

The third system commanding respect is the Tajik system. This differs from the Jaimini and the Parasari in many respects. The important difference is the concept of the Varshaphala or the annual progressed horoscope. The other important point of difference is the importance given to the Sun. The new year commences from the time and date of sidereal solar return to the position where Sun was at the time of the birth of the native. It is true that the Sun is accepted as the lord of solar system and also the significator of the Atman which ingresses into physical body again and again. Despite all this the Moon is given more importance in the Vedic astrology.

In the Tajik system we have two ways of determining the strength of planets. The one is the Pancha Vargeeya Bala or the 5 sources of strength. The Pancha Vargeeya Bala is computed for determining the lord of the year. The other is the Dwadash Vargeeya Bala or the 12 sources of strength of the planets. This strength indicates the benefic or malefic nature of the planets. It

is believed that no planet is inherently malefic or benefic. It is only its placement that makes it one or the other.

In the Tajik we have mutual aspects of planets which is not the case in Parasari. If Saturn is in Aries and Mars in Gemini the former has an aspect to the latter but the latter does not aspect the former according to Parasari but in Tajik aspect is mutual.

The introduction of sensitive points in the charts called the Sahams is another important aspect of Tajik system. Harshasthana, and Tri Rasipati concepts are other points of difference.

Neelkantha and Kesava are the illustrious exponents of Tajik system. It is the work of Neelkantha that has been translated here. This work is actually not a verbatim transliteration but a translation of ideas contained in the Sanskrit Slokas. I have grouped the slokas where they treat one subject and provided a running translation. This to my mind will help the readers in having a proper comprehension. In order to elaborate the idea some comments have been added. They are not the addition of any foreign matter to the subject. They may only be taken as additional explanations or interpretation. Sometimes criticism also helps in proper assimilation. These comments may be taken only in that form. In the last chapter, however, some personal comments and those of other writers have been given while analysing the specific cases according to the Tajik system. Despite all efforts to be objective in translation, interpretation and comments etc. it is possible that personal views may have entered the work. For this rare element, if any, I seek the pardon of the readers because no human being is perfect.

— D.P. SAXENA

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Contents

Part I

1. SANGYA TANTRA 9-58

Twelve signs of the Zodiac and their nature.
Progressed Horoscope (Varshaphala)
Commencement of the new year.
Time and date etc.
Position of planets
Calculation of the Ascdt, M.C. and other houses
Planetary Exaltation and Debilitation
Navamsa of the Planets
Uchcha Bala
Pancha Vargeeya strength of planets
Dwadasha Vargeeya strength of planets
States of various houses.
Tri Rasi lord.
Lord of the year.
Muntha.
Characterstics of Planets
Nature and Aspects of Planets

2. The sixteen Yogas 59-88

Planetary combinations.
Harshasthanas of planets. 87

3. Sahams

Various Sahams, their names, their results and times of their fructification. 89

4. Major and Minor Periods of Planets

The Ascendant, Krishamsas, Patyamsas, periods and sub-periods, monthly chart. 117

Part II
VARSA TANTRA

5. **Progressed annual chart and the results of the year lord** 124

6. **Progressed annual chart and the Muntha.**
Placing the Muntha in the Pregressed Chart 136

7. **Progressed Annual chart. The Inauspicious Results**
results (due to the year lord, due to afflicted Moon and due to Muntha.) 145

8. **Progressed chart and the nullifications of the inauspicious results.** 150

9. **Progressed charts and the results of houses.** 154

10. **Dasa Phala**
Results during the periods of planets and of the Ascendant. Results of the periods of Ascendant (Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn) 189

11. **Minor periods of Ascendant and Planets**
in the major periods of ascendant and planets. 198

12. **Results of month and day in the Pregressed chart.**
Determining the day for the commencement of the month, Determining the lord of the day, Kartari Yogas, Results according to the awasthas of Moon. 204

13. **Miscellaneous.**
Hunting and search for prey, About food and about dreams. 212

Part III
PRASNA TANTRA

1. **Horary Astrology (Prasna Tantra)**
general remarks about the requirements and competence of the querist and the astrologer. 218
Planetary strength and their results, nature etc. of the planets, the twelve houses and the subjects covered by them.

2. **Strength of houses and Results of related questions**
aspects on houses, ascdt and aspect of ascdt lord to it, present, past and future, Questions regarding houses 1 to 12, Miscellaneous 229

3. **Specific questions.** 266
Return of the absent person, condition of the absent person, time of coming back, yogas indicating death of absent person, invasion of the enemy, defeat or victory of the invader, forts of rulers, sickness, family curse in sicknesses and diseases. Employer and employee relations, Dreams, Success in hunting. The under ground treasure. Stolen money, its where about and chances of recovery, identification of the thief. Questions about food. Questions about the absent person whether alive, ill, in confinement or free. Trading through ferries or boats. Rumour/news false or true. Profits/loss in sale/purchase or business. Timings of results.
Determination of lagna of the question. Unspelt out questions. Having sex with women.
About crop, crop conditions and prosperity of the state.

Appendix
Discussion on Aspects (Prasna Tantra Drishti Vichara)

Last Chapter 321
Practical illustrations and general observations.

1

SANGYA TANTRA

(Descriptive Part I)

प्रणम्य हेरम्बमथो दिवाकरं गुरोरनन्तस्य तथा पदाम्बुजम्।
श्रीनीलकण्ठो विविनक्ति सूक्तिभिस्तत्ताजिकं सूरिमनःप्रसादकृत्।।1।।

In the first verse Daivajna Neelkantha has offered prayers to Lord Ganesha, the Sun god and his father who was also his preceptor to invoke their blessings for getting success in his work. Such prayers were customary and also necessary in olden days.

पुमांश्चरोऽग्निः सुदृढश्चतुष्पादत्कोष्णपित्तोऽतिरवोऽद्रिरुग्रः।
पीतो दिनं प्राग्विषमोदयोऽल्पस प्रजो रूक्षनृपः समोऽजः।।2।।

वृषः स्थिरः स्त्रीक्षितिशीतरूक्षो याम्येट् सुभूर्वायुनिशाचतुष्पात्।
श्वेतोऽतिशब्दो विषमोदयश्चमध्यप्रजास शुभोऽपि वैश्यः।।3।।

प्रत्यक्समीरः शुकभा द्विपान्ना द्वन्द्वो द्विमूर्तिर्विषमोदयोष्णः।
मध्यप्रजास वनस्थशूद्रो दीर्घस्वनः स्निग्धदिनेट् तथोग्रः।।4।।

बहुप्रजास पदः कुलीरश्चरोऽ ना पाटलहीनशब्दः।
शुभः कफी स्निग्धजलाम्बुचारी समोदयी विप्रनिशोत्तरेशः।।5।।

पुमान्स्थिरोऽग्निर्दिनपीतरूक्षः पित्तोष्णपूर्वेशदृढश्चतुष्पात्।
समोदयो दीर्घरवोऽल्पस प्रजो हरिः शैलनृपोग्रधूम्रः।।6।।

पाण्डुर्द्विपात्स्त्री द्वितनुर्यमाशा निशा मरुच्छीतसमोदयाक्ष्मा।
कन्यार्द्धशब्दा शुभभूमिवैश्या रूक्षाऽल्पस प्रसवाशुभा च।।7।।

पुमांश्चरश्चित्रसमोदयोष्णः प्रत्यङ्मरुत्स्निग्धरवोनवन्यः।
स्वल्पप्रजास मशूद्र उग्रस्तुलो द्युवीर्यो द्विपदः समानः।।8।।

स्थिरः सितः स्त्री जलमुत्तरेशो निशारवोनो बहुपात्कफी च।
समोदयो वारिचरोऽतिस प्रजः शुभः स्निग्धतनुर्द्विजोऽलिः।।9।।

ना स्वर्णभाः शैलसमोदयोऽतिशब्दो दिनं प्राग्दृढरुक्षपीतः।
राजोष्णवित्तो धनुरल्पसूतिस ो द्विमूर्तिर्द्विपदोऽग्निरुग्रः।।10।।

मृगश्चरः क्ष्मार्धरवो यमाशास्त्रीपि रुक्षः शुभभूमिशीतः।
स्वल्पप्रजास समीररात्रिरादौ चतुष्पाद्विषमोदयो विट्।।11।।

कुम्भोऽपदो ना दिनमध्यस प्रसूः स्थिरः कर्बुरवन्यवायुः।
स्निग्धोष्णखण्डस्वरतुल्यधातुः शूद्रः प्रतीची विषमोदयोग्रः।।12।।

मीनोऽपदः स्त्री कफवारिरात्रिनिःशब्दबभ्रुर्द्वितनुर्जलस्थः।
स्निग्धोऽतिस प्रसवोऽपि विप्रः शुभोत्तराशेड् विषमोदयश्च।।13।।

In these verses the author details the twelve signs of the natural zodiac and brings out the characteristic features, nature and inherent qualities etc. of each of the signs.

1. Aries: It is a male, cardinal and fiery sign. It is a quadruped having sturdy body. Its colour is blood red and temper is hot. It makes loud noise and is cruel in nature. Its abode is hilly and mountainous regions, has sway over the east and belongs to the warrior race. It is strong by the day. As regards the humor the sign rules over bile.

About the colour there is also a mention of yellow colour. It may be stated here that the signs Aries, Leo and Sagittarius are reported to have two colours.

2. Taurus: Its qualities are that it is a fixed sign, female, earthy element, cold disposition, sway over south direction, windy humor, strong by the night, fair complexioned, quadruped, making loud noise, limited progeny and of Vaish (trader) caste.

3. Gemini: Rules over west, airy, parrot green colour, biped, male, mutable, hot nature, roaming in forests, sudra caste or service class, strong by the day and cruel. It signifies number of children.

4. Cancer: Cardinal, light red colour, mute, phlegmatic, multiped, Brahmin caste, strong by the night, lord of north direction. It is considered to be a benefic sign. It is also a watery sign.

5. Leo: Fixed, fiery, strong by the day, yellow and smoky colour, bile, hot nature, lord of east, well built body, quadruped, making loud noise, limited progeny, cruel and belongs to the warrior race.

6. Virgo: Light yellow colour, female, mutable, ruling over south direction, strong by the night, airy, cold temperament, earthy nature, limited progeny and Vaish caste or the trading community.

7.Libra: Male, cardinal, multi-coloured, hot temperament, ruler of west direction, windy humor, mute, roaming in the forest, small number of children, sudra or service class, cruel, strong by the day, biped, well proportioned, neither tall nor short statured.

8. Scorpio: Fixed, fair coloured, feminine, watery, rules over north direction, strong by the night, mute, multiped, phlegmatic, living in water (or near water), many children, Brahmin caste.

9. Sagittarius: Male, golden colour, roaming in hilly places, loud voice, strong by the day, ruler of east direction, stout body, yellow colour, warrior race, hot temperament, bile humor, less productive, mutable, biped, fiery element and cruel.

10. Capricorn: Cardinal, earthy in element, low voice, ruling over south, female, yellow colour, roaming on the ground, cool temperament, less fruitful, windy humor, strong by the night and trading community. Its first half is quadruped and the second half biped.

Note: The symbol of the sign is half horse and half archer. The horse is a quadruped and the archer a biped.

11. Aquarius: Without feet, male, strong by the day, quasi fruitful, less children, fixed sign, multi coloured, roaming in forests, airy, hot temperament, less sound, humors of wind, bile and phlegm, service class, cruel and rules over the west.

12. Pisces: Without feet, female, phlegmatic watery, strong by the night, mute, mongoose colour, mutable, watery abode, fruitful, many children, Brahmin class, not cruel, ruler of north direction.

Notes

The signs have been classified as males and females. This does not relate to the sex of these signs but to their qualities. All odd numbered signs are males that is they are active. All even numbered signs are females that is they are passive signs. This classification relates to the aspect of activity.

There is a classification on the basis of three humors i.e. wind, bile and phlegm. In the Indian system of medicine all types of diseases relate to the imbalancing of one, two or all the three humors. They are therefore relevant only when we study the disease and sickness of a person.

The classes cardinal, fixed and mutable indicate the mental nature. The cardinal sign indicates a change and an activity onwards. There is no going back. The fixed signs indicate that the nature is of fixed ideas and there is no possibility of any change in his attitude or activity. The mutable signs also indicate a change of ideas or circumstances like the cardinal signs with the difference that in the mutable signs the pendulum moves both ways equally. Some persons believe that one half of the mutable signs is fixed and the other half cardinal. We have our own reservations to this type of explanation. To our mind the mutable signs indicate indecisiveness of the individual on mental plane and uncertainty of the results. If a fixed sign rises in the ascendant when we are judging the question of illness we get an indication that the disease is not likely to be cured. A cardinal sign may indicate that position shall change and change for the better. A mutable sign may cause concern in such a case and we may

better interpret it as an indication towards the worse or wrong side of our desires.

The other important classifications are fiery, earthy, airy and watery and they appear in the same order. The first sign of the zodiac is fiery followed by earthy, airy and watery signs in order. The fifth sign shall again be fiery to be followed in the same order. Fiery signs indicate quick action. The earthy signs are more concerned with material gains, their consolidation and stability. Airy signs reflect mental activity like planning and decision making which may get modifications according to the other characteristics of the sign. Aries is a fiery and cardinal sign whereas Leo is a fiery and fixed sign. In the quickly changing circumstances as in emergencies Arians will prove better leaders than the Leonians, because the Leonians have fixed ideas and priorities. The Arians will not hesitate to have an honourable retreat and wait for suitable opportunity to strike.

धराम्बुनोरग्निसमीरयोश्च वर्गे सुहृत्वं परतोऽरिभावः।
चापान्त्यभागस्य चतुष्पदत्वं ज्ञेयं मृगान्त्यस्य जलचरत्वम्॥14॥

After describing the nature and characteristic features etc. of the 12 signs Daivajna Neelkantha describes the affinities between them. Watery signs are friendly to earthy signs and airy signs are friendly to fiery signs. The second half of Sagittarius is considered to be a quadruped and second half of Capricorn as watery.

Note: The question of affinities arises only when we have to judge the mutual compatibility of two persons.

This is the most important aspect in matching the horoscopes for marriage purposes. This classification works well in sexual relations of the partners also. We may, however, sound a word of caution. There is one prevalent misbelief that if the two persons have the same sign in their ascendant they will be friendly. The author has not said that the signs of the same element are friendly to each other. Even otherwise also it is the opposite poles that attract each other. Like poles always repel each other. In fact there is a constant attempt in the phenomenon as well as in the human beings to attain wholeness. The opposite poles attract

each other because each gives to the other what it does not possess.

पित्तानिलौ धातुसमः कफश्च त्रिर्मेषतः सूरिभिरूहनीयाः।
राजन्यविट्शूद्रधरासुराश्च सर्वं फलं राश्यनुसारतः स्यात्।।15।।

Here the author gives some tips to remember about the various humors governed by the signs. They follow in the order bile, wind, bile and wind and phlegm. Aries is windy, Taurus is bilious, Gemini is bile and wind both and Cancer is phlegmatic. The same order shall operate in the next four signs and so on.

PROGRESSED HOROSCOPE OR VARSHAPHALA

गताः समाः पादयुताः प्रकृतिघ्नसमागणात्।
खवेदा 40 प्तघटीयुक्ता जन्मवारादिसंयुताः।।
अब्दप्रवेशे वारादि सप्ततष्टेऽत्र निर्दिशेत्।।16।।

In this sloka the author describes the method of casting the annual progressed chart. The first thing we need for the purpose is the number of years passed. In other words we need to determine the year for which the chart is required. This is obviously very easy. Suppose the native is born in 1979 and the chart is required for the year following his birth in 1997. We deduct the former from the latter. We get 18. Thus the number of years passed is 18. This is called Gata Varsha.

Day and Time of the Commencement of new year

Before going any further it may be stated that in Hindus:

1. Day is the period between two successive Sun-rises. Any day of the week commences from sun-rise on that day to the next sun-rise. The day, to make it clearer still, does not commence from the midnight.

2. The duration of the day is reckoned in ghatis, vighatis and palas and not in hours, minutes and seconds etc. Sixty palas make one vighati, 60 vighatis make one ghati and 60 ghatis go to form one day.
3. Time of the epoch is in ghatis and vighatis etc. after Sunrise.

The time of the epoch is called Ishta in the Hindu astrology and Ishta is always in ghatis etc.

In casting the progressed chart we shall have to indulge in mathematical calculations which can be easily understood if we take a concrete case and proceed with the exercise.

> Native born on Thursday the 8th February 1979 at 13.58 Hrs L.M.T. and 14.19 hrs I.S.T. Place of Birth Delhi. Ishta 17 ghatis, 55 vighatis; Shukla Paksha Dwadashi, Month Magha, Lagna 2^s-7°.21'. The annual progressed chart is required for the year following the native's birth in 1997.

The number of years passed is 1997–1979 = 18. After determining the number of years passed the first step is to determine the day and time of the commencement of the new year. We place 18 at two places. At one place we add ¼th of the number to it

18 + (18/4) = 90/4 = 22 days 30 ghatis

The total of it is 22½. As the figure represents the day, half of the day has been taken as 30 ghatis. At the other place 18 is multiplied by 21 and divided by 40. The figures so obtained shall be the ghatis etc.

```
18 × 21 = 378      40)378(9
                      360
                      ---
                       18
                     × 60
                   ------
                   40)1080(27
                       80
                      ---
                      280
                      280
                      ---
                        ×
```

The result obtained is 9 ghatis and 27 vighatis. This figure is added to 22 days and 30 ghatis arrived at earlier. The total is 22 days 39 ghatis and 27 vighatis. To this we add the day and Ishta of birth. Sunday is the first day of the week. Thursday shall be the 5th day of the week. The result is 27 days 57 ghatis and 22 vighatis. By dividing 27 by 7 we get the remainder as 6 which indicates Friday. We can now say that the 19th year of the native commences on Friday at 57 ghatis and 22 vighatis.

शिवघ्नोऽब्दः स्वखादीन्दुलवाढ्यः खाग्निशेषितः।
जन्मतिथ्यन्वितस्तत्र तिथावब्दप्रवेशनम्।।17।।

Determination of date or Tithi

We have found out Friday as the day of the commencement of the new year but Friday alone is not enough unless we determine the date (Tithi the lunar day and the month).

We again start with 18. Multiply it by 11 and divide the product by 170. The quotient is added to the dividend along with the date of birth. This new figure is divided by 30. The remainder shall indicate the Tithi.

18 × 11 = 198   198+1 = 199 + 12 = 211 ÷ 30

170)198(1
170
28

Remainder is 1

The remainder is one. This is the date. The month of birth is Magha. The date is reckoned from the Shukla Paksha (bright fortnight) of Magha. In other words the new year commences from the Pratipada of Magha Shukla Paksha. This date falls on Saturday the 8th February, 1997. According to the calculation of day the new year commences on Friday. According to the Tithi calculation it falls a day later that is Saturday. The day and the Tithi calculation are very rarely the same. There is a difference of

one day. The calculation of the day should in such cases be adhered to. The Tithi may be different but the day shall not. We therefore take Friday and the Ishta as arrived at in the calculation of the day that is 57 ghatis and 22 vighatis and the Tithi is Amavasya of Magha.

Here it may be added that a table has been prepared by astrologers for the calculations of day and Ishta. For the convenience of our readers we are giving the table here.

Tajik Table for yearly progressed horoscopes

Age (completed years)	*Day*	*Ghati*	*Vighati*	*Palas*
1	1	15	31	30
2	2	31	3	0
3	3	46	34	30
4	5	2	6	0
5	6	17	37	30
6	0	33	9	0
7	1	48	40	30
8	3	4	12	0
9	4	19	43	30
10	5	35	15	0
20	4	10	30	0
30	2	45	45	0
40	1	21	0	0
50	6	56	15	0
60	5	31	30	0
70	4	6	45	0
80	2	42	0	0
90	1	17	15	0

Method of Calculation

The age completed is 18 years.

Completed years	*Day*	*Ghati*	*Vighati*	*Palas*
10	5	35	15	0
8	3	4	12	0
	8	39	27	0
Add time and day of Birth	5	17	55	0
	13	57	22	0
or	6	57	22	0

Thus we come to the same conclusion as in working out the day earlier.

We may add here that the progressed horoscope is concerned more with sidereal return of Sun to the same meridian as he was at the time of birth. The difference of day etc. that we noticed in the Tajik system was due to the duration of the year as 365 days, 15 ghatis, 31 vighatis and 30 palas. Whereas the Solar Sidereal year is, approximately, 365 days, 5 hours, 48 minutes and 48 seconds. The difference between two years is 23 minutes and 48 seconds. A table has been prepared by the scientists about the Sidereal Solar return and it is advised that this table should be used in the preparation of Varshaphala. The method of preparation is the same as from the Tajik table but the Ishta should be converted into hours, minutes and seconds and the time should be taken from midnight to midnight.

The general difficulty, apart from the difference in the duration of the year, is that their calculations are based on a particular longitude and latitude. Local mean time is always different from place to place. The sunrise for all the places shall not be the same and the entire edifice falls down.

Revised Table for yearly charts based on the sidereal solar return

Age (completed years)	*Days*	*Hours*	*Minutes*	*Seconds*
1	1	6	9	12
2	2	12	18	18
3	3	18	27	30
4	5	0	36	36
5	6	6	45	48
6	0	12	55	0
7	1	19	4	6
8	3	1	13	18
9	4	7	22	30
10	5	13	31	36
20	4	3	3	12
30	2	16	34	54
40	1	6	6	30
50	6	19	38	6
60	5	9	9	42
70	3	22	41	24
80	2	12	13	0
90	1	1	44	36
100	6	15	16	12

Calculations

10	5	13	31	36
8	3	1	13	18
Birth Details	5	13	58	0
	14	4	42	54
or	7	4	42	54

According to the solar sidereal return table the 19th year falls on Friday/Saturday night at 4.43 hrs. L.M.T. It may be noted that Saturday nearest to birth day is 8th Feb. 1997 and the position of Sun is exact as that at the birth. There may be very minor or

negligible adjustment of the time which may not be possible except in academic discussions.

It may be here concluded easily that we should first stick to the computerised horoscope because the time etc. does not depend on the already prepared Panchangas which are for a place other than the place of birth. As every thing depends upon the sun-rise the lagna etc. are never likely to be the same as they should be. Even if one is inclined to use the traditionally prepared horoscope one should use the same Panchanga as was used for the horoscope. The tables however, should be the solar sidereal table and not the traditional Tajik table for the obvious reasons explained earlier. The best way is to find out the exact position of Sun at birth time and the day and time etc. reckoned for the commencement of the new year should be the same as the time of reaching the same point in the Zodiac by Sun as on the day and time of the birth.

One more question arises at this point. Suppose the native was born in a village in a state of India. He desires the Varshaphala for the forty-first year. At the moment of the commencement of the 41st year, we may again suppose, the native has been living in some city of U.S.A. for the last 20 years and still undecided about leaving that country. Shall we prepare the annual horoscope for the place of the present residence or for the place of birth? Scholars of our day say that the Varshaphala should be prepared for the place of birth only. The readers may have their own views. We are not inclined to raise any controversy.

गतैष्यदिवसाद्येन गतिर्निघ्नी खषड् 60 ह्रता।
लब्धमंशादिकं शोध्यं योज्यं स्पष्टो भवेद् ग्रहः।।18।।

खषड्घ्नं भयातं भभोगोद्धृतं तत्खतर्कघ्नधिष्ण्येषु युक्तं द्विनिघ्नम्।
नवाप्तं शशी भागपूर्वस्तु भुक्तिः खखाभ्राष्टवेदा भभोगेन भक्ताः।।19।।

पूर्वं नतं स्याद्दिनरात्रिखण्डं दिवानिशोऽरिष्टघटीविहीनम्।
दिवानिशोऽरिष्टघटीषु शुद्धं द्युरात्रिखण्डं त्वपरं नतं स्यात्।।20।।

तत्काले सायनार्कस्य भुक्तभोग्यांशशङ्गुणात्।
स्वोदयात्खाग्नि 30 लब्धं यद् भुक्तं भोग्यं रवेस्त्यजेत्।।21।।

इष्टनाडीपलेभ्यश्च गतगम्यान्निजोदयान्।
शेषं खत्र्या 30 हृतं भक्तमशुद्धेन लवादिकम्।।22।।

अशुद्धशुद्धे भे हीनयुक्तनुर्व्ययनांशकम्।
एवं ल ोदयैर्भुक्तं भोग्यं शोध्यं पलीकृतात्।।23।।

पूर्वपश्चान्नतादन्यत्प्राग्वत्तद्दशमं भवेत्।
सषड्भे लग्नखे जायातुर्यौं लग्नोनतुर्यतः।।24।।

अग्रे त्रयः षडेवं ते भार्द्धयुक्ताः परेऽपि षट्।
खेटे भावसमे पूर्णं फलं सन्धिसमे तु खम्।।25।।

षष्ठांशयुक्तनुः सन्धिरग्रे षष्ठांशयोजनात्।
त्रयः ससन्धयो भावाः षष्ठांशोनैकयुक्सुखात्।।26।।

Position of Planets

It has been shown above that the sidereal solar return table gives us more correct results than the traditional system but with a view to explain that which has been propounded in the classic we adopt our earlier results that is the new year commences on the Pratipada of bright fortnight of Magha month in 1997 and our Ishta for the purpose is 57-22 ghatis etc. on Friday.

Today we are having ephemeris which give daily position of planets but the Panchangas which are in use in the traditional system generally give the weekly position of planets with *gati* or the speed of motion per 60 ghatis. Shree Arya Bhatt Panchanga used by us gives the position on Thursday for 55-50 ghatis and vighatis. Sun at that time was in Capricorn at 24 degrees and 26 minutes and rate of motion was 60 *kalas* (minutes) and 48 *vikalas* (seconds). The method for working out the position is technically called the gomutrika system. The position required by us is for Friday that is 6 (number of week day) at 57-22-30 ghatis

and the position given is for Thursday that is 5 (number of the week day at 55-50 ghatis). Our period is after the given period. We shall therefore add the motion to the given position.

6-57-22 less 5-55-50 shall be the period for which the motion has to be calculated. The difference is 1-1-32. We shall now multiply this with the *gati* of Sun that is 60/48 in the following way.

1	60/48	60	48		
1	60/48		60	48	
32	60/48			1920	1536
Total		60	108	1968	1536

In order to convert the lower measures into higher ones we divide the above result by 60. We get 1-2-21-13-36. In other words we get 1 degree 2 minutes and 21 seconds. The Sun's position may be added to this transit to get his position at the time required. His position comes upto $9^s.24^\circ.26' + 0^s.1^\circ.2' = 9^s.25^\circ.28'$, i.e., 25 degrees 28 minutes in Capricorn. Sun was in the same rasi at $25^\circ.33'$ that is 5 minutes more than our worked out position. To arrive at the correct position of Sun we may have to do some interpolation which is not done here as we are quite near to our result. This difference in position should not appear; but the same cannot be avoided because the position has not been taken from the same Panchanga which was used for the birth chart. The best way is to work out the time and date etc. of Sun arriving at the specified place in the birth chart.

The position of other planets should also be calculated in the same way. Moon is the exception to this rule because she is the fastest moving planet. Sun is never retrograde and Rahu never direct. There shall be no dificulty because in the former case the present position has to be added and in the later case deducted. Other planets move both ways. They are in direct as well as in retrograde motion. We have to take extra precaution in their cases. The actual time and date when these planets turn retrograde should be noted and their position should be calculated for the two periods separately.

The above procedure, as has been stated earlier, is not applied to Moon.

The method adopted for Moon's position is explained below.

The position of Moon is worked out on the basis of Nakshatra. In the column of nakshatras we get the name of nakshatra and the period when Moon completed the transit of it.

On 7-2-1997 Moon was in Shravana upto 27/55 ghatis only and entered Dhanishta which was completed by Moon on 8–2–1997 at 20/18. As our Ishta is in between the periods of exit from Shravana to Dhanishta it is established that Moon was in the latter at the time of the commencement of the new year. The period elapsed of Dhanishta upto the Ishta is 57/22 minus 27/55 ghatis that is 29.27 Ghatis. This period elapsed is called as *Bhayat*. The total period of Moon's transiting Dhanishta can be worked out as 60/0 ghatis minus 27/55 ghatis of 7-2-1997 plus 20/18 ghatis of 8-2-1997 that is 52/23 Ghatis etc. This total duration is called *Bhabhog*. Both of them are converted into vighatis. Bhayat is 1767 vighatis and Bhabhog is 3143 vighatis. The palas of Bhayat become 106020 and those of Bhabhog remain 3143. Divide palas of Bhayat by 3143 of Bhabhog. We get 33/43/55. Dhanishta is the 23rd constellation of the zodiac counted from Ashwini. Twenty two constellations have already passed. Hence 22 multiplied by 60 (Moon remains in one nakshatra for 60 ghatis) comes to 1320. This added to 33/43/55 gives us 1353/43/55. This multiplied by 2 and divided by 9 yields us 300/49/46. One rasi is of 30 degrees. Hence we get 10 rasi zero degrees, 49 minutes and 46 seconds. At the moment of the commencement of the new year of the native Moon was in Aquarius at $0^\circ.49'.46''$. The planetary position at the time of the epoch was:

Planets	s	°	'	**Planets**	s	°	'
Sun	9	25	28	Jupiter	9	10	1
Moon	10	0	49	Venus	9	11	0
Mars (R)	5	12	2	Saturn	11	10	21
Mercury	9	3	0	Rahu	5	7	16
				Ketu	11	7	16

Calculations of Ascdt, M.C. and Other houses

The Ishta or the time and date etc. of the epoch is known to us and so also the position of planets at that time. For the Varshaphala we need the rising lagna or the ascendant and the M.C. for that ascendant. As everything depends on the rising of the Sun we revert now to Sun. We have his Nirayana position. We need his Sayana position and for that purpose calculation of ayanamsa is required. Normally we can refer to any of the ayanamsas prevalent today. As we are dealing with a classic we will work out the ayanamsa as per their rules.

The basis of calculation is the Saka year. From the Saka year we deduct 421, multiply the remainder by 3 and divide by 200. The result is the ayanamsa for the year concerned. The Saka year on the commencement of the new year is 1918. This is

$$\{3(1918 - 421) \div 200\} = \{(3 \times 1497) \div 200\} = 4491 \div 200$$
$$= 22^o.27'.18''$$

```
200)4491(22
    400
     491
     400
      91
    × 60
200)5460(27
    400
    1460
    1400
      60
    ×60
200)3600(18
    3600
      -
```

The Panchanga with us gives the ayanamsa as 23°.26'.14" as against our ayanamsa of 22°27'.18". Their basis may be some other year. It is difficult to offer any comment about the authenticity or otherwise of any of them because the premise is

when our zodiac started with zero degree of Aries. Due to the recession over the years or centuries our zodiac today does not commence from zero degree of Aries. From the point of view of ayanamsa we are living in the age of Pisces ruled by Jupiter. Many of the qualities of Pisces are in evidence in our society today.

Reverting to our subject the Sayana position of Sun is $(9^s.25^o.28') + (22^o.27') = 10^s.17^o.55'$. The Sun according to his Sayana position was in Aquarius at 17 degrees 55 minutes.

Our Ishta Kala is 57/22 on Friday. The rising period of each rasi is reckoned for the birth place. We proceed here with New Delhi basis. Rising time of each rasi at equator and Delhi are given below in vighatis or palas.

EQUATOR			NEW DELHI		
Rasi	Rising Time	Rasi	Rasi	Rising Time	Rasi
Aries	279	Pisces	Aries	212	Pisces
Taurus	299	Aquarius	Taurus	247	Aquarius
Gemini	322	Capricorn	Gemini	301	Capricorn
Cancer	322	Sagittarius	Cancer	345	Sagittarius
Leo	299	Scorpio	Kei	351	Scorpio
Virgo	279	Libra	Virgo	344	Libra

For lagna if Ishta is less than 30 ghatis adopt Bhogya method. For Ishta more than 30 ghatis, deduct the Ishta from 60 ghatis, remainder is considered Ishta and adopt Bhuka method. For Ishta more than 30 ghatis add 6 signs to the Sayana Sun. Adding Ayanamsa to the Niryana Sun we get Sayana Sun. For calculating lagna by Bhukta we multiply the Bhuktamsa of Sayana Sun by the rising time of the Sayana Sun sign at birth place and divide by 30 to get Bhukta Kala in vighatis. Similarly we can get Bhogya Kala of Sayana Sun at birth place for calculating lagna by Bhogya method. For Bhukta method we deduct the Bhukta Kala of Sayana Sun and the rising time of previous signs from the Ishta kala in vighatis till we are not able to deduct any more. This is

Ashudha Kala of lagna. Multiply Ashudha Kala by 30 and divide by the rising time of Ashudha sign at birth place. The result is to be deducted from Ashudha sign to get Sayana lagna. For Bhogya method we deduct Bhogya Kala of Sayana Sun and the rising time of the next signs from the Ishta Kala in vighatis or palas till we are not able to deduct any more. Multiply the remainder by 30 and divide by the rising time of the Shudha sign now to get degrees and minutes. Add the number of Shudha sign to get Sayana lagna. Deduct Ayanamsa to get Niryana lagna.

In our example the Ishta is 57/22 Ghatis which is more than 30 Ghatis. We shall use the Bhukta method. Deduct 57/22 from 60 Ghatis. The balance is 2/38. This converted into vighatis comes to 158. The Bhukta degrees of the Sun are 17°-55' multiplied by 247, the rising time of Aquarius at Delhi, divided by 30 gives Bhukta Kala 147.5 vighatis. Now we substract 147.5 vighatis from 158 vighatis of Ishta Kala, the remainder is 10.5 vighatis. Now the previous sign Capricorn is Gross lagna or Ashudha lagna and we cannot deduct its rising time 301 vighatis from the remainder 10.5 vighatis. We convert 10.5 Vighatis into degrees and minutes by multiplying it by 30 and dividing by 301 to get 1°, 28'. To get Sayana lagna we deduct Bhukta 1°, 28' from 30° of Capricorn thus get 9^s,28°,32'. Deduct ayanamsa 22°,27' to get 9^s,06°,05' as our Niryana lagna.

Determination of M.C.

There are two methods for determining the Ascdt or M.C. The Bhukta method we have already discussed while calculating the ascendant. For M.C. if Ishta Kala is between sunrise and Noon or Sunset and Midnight then $\frac{1}{2}$ Dinmana-Ishta Kala or $\frac{1}{2}$ Ratri Mana-Ishta Kala is Poorva Nata and keeping this difference as Ishta we calculate M.C. following the Bhukta Method. For M.C. if Ishta Kala is between Noon and Sunset or between Midnight and Sunrise then Ishta Kala $-\frac{1}{2}$ Ratri Mana or Ishta Kala $-\frac{1}{2}$ Dinamana is Par Nata and keeping this difference

as Ishta we calculate M.C. following the Bhogya method illustrated below.

The Dinamana on 7-2-1997 was 27/30 ghatis therefore 32/30 ghatis was the duration of night. Our Ishta Kala is 57/22. 57/22-duration of the day is 29/52 ghatis in the night. Half the night is 32/30 ÷ 2 = 16/15 ghatis. For Par-Nata we deduct 29/52 – 16/15 = 13/37 ghatis. This is our Ishta for calculating M.C.

In Bhogya method if the Ishta is at night and it is Par-Nata then add 6 signs to the Sayana Sun and find the Bhogyamsa of the Sun.

Sayana Sun is	10^s–17°–55'	Bhuktamsa are	17°–55'
	$+6^s$ –0 – 0		30°–00
	4^s–17°–55'		– 17°–55'
		∴ Bhogyamsa	12°–05'

Bhogyamsa vighatis $= \frac{12° - 05' \times 299}{30}$ (Bhogya pala of Leo at equator = 120.5

Our Ishta 13/37 ghatis = 817 vighatis.

Now we deduct as under

817.0	vighatis of Ishta
– 120.5	vighatis of the Sun Bhogya in Leo
696.5	
279.0	vighatis of Virgo at equator
417.5	
– 279.0	vighatis of Libra at equator
138.5	vighatis of Scorpio

We cannot deduct 299 (the rising period of Scorpio at equator) from 138.5. Therefore our Gross or Ashudha M.C. is Scoprio. Convert 138.5 into degrees and minutes as under.

$\frac{138.5 \times 30}{299}$ = 13°–54' in Scorpio.

∴ Nirayana M.C. = Sayana M.C. – Ayanamsa

$= 7^s13°–54' – 22° – 27'$

$= 6^s–21°–27'$

Now we have the longitudes of lagna and M.C. To work out other houses and their Sandhis or the conjuncting points of two houses and the cusp or mid-point of each house etc. we have to undertake the following exercise.

1. Add six signs to the lagna and we get the longitude of 7th house. $9^s–06°–05'+6^s–0^0–0'=3^s–06^0–05'$.
2. Add six signs to the longitude of M.C. and we get the longitude of the 4th house. $6^s–21°–27'+6^s–0°–0'=0^s–21°–27'$
3. Deduct the longitude of lagna from that of the 4th house and divide the remainder by six. $(0^s–21^0–27'–9^s–06°–05') \div 6 = 17°–33'–40'$
4. The quotient as arrived at 3 above is to be added to the longitude of the lagna. We get junction point of lagna and 2nd house. Add the quotient to the junction point and we get 2nd house. Continuing the same process upto the 4th house we get junctions and midpoints of the houses.

	s	o	'	"	
	9 –	06 –	05 –	00	Long of Ascdt
+	0 –	17° –	33 –	40	
	9 –	23 –	38 –	40	Junction of ½houses
+		17° –	33 –	40	
	10 –	11 –	12 –	20	Cusp of 2nd house
+		17° –	33 –	40	
	10 –	28 –	46 –	00	Junction of 2/3 houses
+		17° –	33 –	40	
	11 –	16 –	19 –	40	Cusp of 3rd house
+		17° –	33 –	40	
	0 –	03 –	53 –	20	Junction of 3/4 houses
+		17° –	33 –	40	
	0 –	21 –	27 –	00	cusp of 4th house

Similarly we can tabulate the junction and cusps of the houses from 4th house to 7th house. (Cusp of 7th–cusp of 4th) ÷ 6 that is $(3^s–06°–05'–0^s–21°–27') \div 6=12°–26'–20''$. Add 12°–26'–20" to 4th house to get junction of 4th and 5th house and so on as below–

	s	o	'	"	
	0	21	27	00	long of 4th cusp
+		12	26	20	
	1	03	53	20	Junction of 4/5 houses
+		12	26	20	
	1	16	19	40	Long of 5th house
+		12	26	20	
	1	28	46	00	Junction of 5/6 houses
+		12	26	20	
	2	11	12	20	long of 6th house
+		12	26	20	
	2	23	38	40	Junction of 6/7 houses
+		12	26	20	
	3	06	05	00	Cusp of 7th house

When we have worked out the first six houses. We can get the longitudes of houses 7 to 12 by adding 6 signs to the longitudes of the houses 1 to 6 respectively. As for the sandhis or the junction points we can go on adding 6 signs to these junction longitudes we shall get the junctions of the opposite houses. The position of houses and their junctions may be tabulated as under:

Houses	*Longitudes of Houses*				*Longitudes of next Junctions*			
	s	o	'	"	s	o	'	"
1.	9	06	05	00	9	23	38	40
2.	10	11	12	20	10	28	46	00
3.	11	16	19	40	0	3	53	20
4.	0	21	27	00	1	03	53	20
5.	1	16	19	40	1	28	46	00
6.	2	11	12	20	2	23	38	40
7.	3	06	05	00	3	23	38	40
8.	4	11	12	20	4	28	46	00

9.	5	16	19	40	6	03	53	20
10.	6	21	27	00	7	03	53	20
11.	7	16	19	40	7	28	46	00
12.	8	11	12	20	8	23	38	40

The concept of houses and their junctions etc. shall be clearer if the birth chart is prepared in the south Indian style where the signs remain at fixed places and house numbers are marked in them. The south Indian charts run clockwise. In the north Indian charts the houses are fixed and signs are marked in them. They run anti-clockwise. The difficulty in the north-Indian charts is that we get triangles and squares. In the south Indian style we get only squares for each house and no triangles. It is not proposed to raise any controversy about the usefulness or otherwise of any of them. We use the south-Indian chart here simply because they suit our purpose here.

Each house has Sindhis on both sides. The earlier Sandhi is the junction point of the last and the present house. Sandhi is Sagittarius at 23° 38′ 40″ shows the Viram Sandhi or the termination of the 12th house and the commencement of the 1st house. Similarly the Sandhi at 23° 38′ 40″ in Capricorn shows the termination of 1st house and Arambh Sandhi or the beginning of the 2nd house.

The Sandhis donot fall in Virgo and Pisces and this is due to varied measures of houses. Some houses are very long and some very short in higher latitudes. Sometimes it so happens that a single sign may represent two houses while the other may not be able to represent a single house. This descrepncy does not come across in the old Hindu equal house system where the degrees at the cusp of the ascendant are the degrees at the cusp of each house.

भुक्तं भोग्यं स्वेष्टकालान्न शुद्ध्येत्
त्रिंश 30 न्निघ्नात्स्वोदयाप्तं लवाद्यम्।
हीनं युक्तं भास्करे तत्तनुः स्यात्
रात्रौ लग्नं भार्द्धयुक्ताद्रवेस्तु।।27।।

खेटे सन्धिद्वयान्तःस्थे फलं तद्भावजं भवेत्।
हीनेऽधिके द्विसन्धिभ्यां भावे पूर्वाऽपरे फलम्।।28।।

ग्रहसन्ध्यन्तरं कार्यं विंशत्या 20 गुणितं भजेत्।
भावसन्ध्यन्तरेणाप्तं फलं विंशोपकाः स्मृताः।।29।।

Here the author explains the difference between the Sandhi points and the cusp by giving us the results of the planets in the horoscope. Every house cusp is surrounded by one Sandhi on each side. If the planet happens to be on the cusp of the house he gives full results of the house. If he conjoins any of the Sandhis he offers no fruits of the house. The planets offer fruits of the house when lying between the Sandhis. Just by way of an illustration, Mars has a longitude of 5^s-12°.02′ which is between the Viram Sandhi of 8th house and the cusp of the ninth house. Naturally enough he shall give the results of the 9th house. The masters of the science have devised a method for calculating the fruit yielding power of a planet. The unit of measurement is Biswa. The maximum strength in this respect is 20 Biswas. The strength between 14 and 20 Biswas is considered to be excellent, medium between 7 and 14 and poor if it is less than 7 biswas. This strength is called the Vimshopak strength of the planet.

To find the Vimshopak strength multiply by 20 the distance between a planet and nearest Sandhi. Here for the Sun (9^s–25°–28′–00″) – (9^s–23°–38′–40″) = 0^s–1°–49′–20″. Converting the diference into seconds (6560) and multiplying by 20 we get 131200 as dividend. Now find the difference between conjunction 1/2 houses and the cusp of the 2nd house and convert it into seconds that is (10^s–11°–12′–20″)–(9^s–23°–38′–40″) = 0^s–17°–43–40″ that is 63220 seconds as divisor. Dividing the dividend above by the divisor we get Vimshopak strength of the Sun 2.08 Biswas. The Sun is thus very weak to offer good resuls

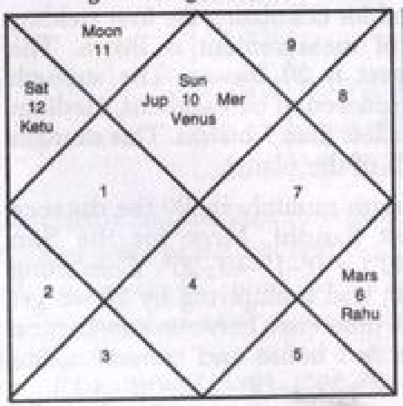
of the 2nd house. We may similarly determine the strength of each planet and tabulate the results as under:

Planets	*Fruits of*	*Strength in Biswas*
Sun	2nd house	2.08
Moon	2nd house	9.9
Mars	9th house	11.8
Mercury	1st house	15.1
Jupiter	1st house	15.5
Venus	1st house	14.4
Saturn	3rd house	13.2
Rahu	9th house	9.5
Ketu	3rd house	9.5

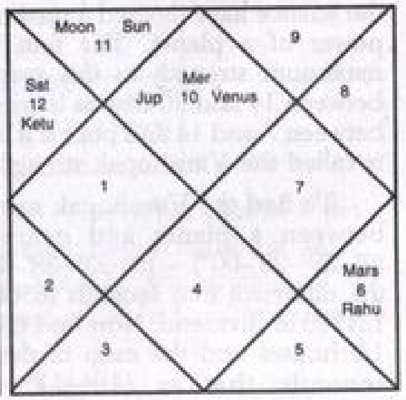
It would be clear from the above how the strength of any planet is determined for giving the proportionate results of any particular house by virtue of the house he happens to occupy.

Our astrologer friends are well aware that two charts are prepared. One is the Janmangam chart showing the rasi rising as the lagna and the planets placed in various signs as they happen to be occupying at the time of the epoch. The other chart known as the Chalit chart indicates the various houses the planets occupy.

Janmangam Chart

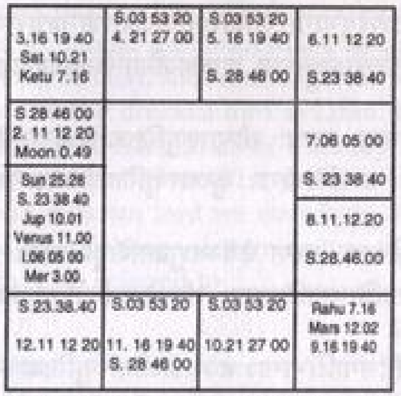


Chalit Chart



It may be observed here that none of the charts gives a correct picture. The Chalit chart, no doubt, indicates the planets

together in the house to which they signify but they are all in wrong perspective. Sun is actually posited in Capricorn but shown in Aquarius. This is a well known fact that Sun in Capricorn is different from Sun in Aquarius. This is not so only in the case of Sun but in cases of all the planets when the elongation of the houses show a major diference. The rasis they occupy provide the background under which the planet has to work. This is more important when we take into considerations the smaller units like the nakshatras or constellations occupied by the planets. In view of this we are of the considered opinion that we may better use the south Indian types of charts showing details of the longitudes of houses and their junctions etc. alongwith the placement of planets according to their longitudes. Our standard chart can easily be shown as under:



This chart clearly shows not only the longitude of the planet but also the house to which he belongs so far as the ques-tion of his signification is concerned. Another thing of importance is that we can easily know the conjunction of the planet with the longi-tudes of the house or its junctions etc.

Another point that needs mention here is that we should actually work out the cusps and junctions of houses. The method traditionally used is to find out the cusp of the ascendant and devise all the houses equal that is of 30 degrees. Sh. Sita Ram Sharma a leading luminary of our days calls such a lagna as

Bhram Lagna or the illusory ascendant. Pandit Ram Yatna Ojha has done a yeoman service in this respect. His book the **Phalit Vikas** has thrown enough light on the subject. More on the subject is added as an appendix.

भौमोशनःसौम्यशशीनवित्सितारेज्यार्किमन्दा ् रसो गृहेश्वराः।
आद्याःगुजाद्यारवितोऽपि मध्यमाः सितात्तृतीयाःक्रियतोदृकाणपाः।।30।।

सूर्यादितु र्क्षमजोक्षनक्रकन्याकुलीरान्त्यतुलालवैः स्युः।
दिग्भिर्गुणैरष्टयमैः शरैकैर्भूसङ्ख्यैर्नखसम्मितैश्च।।31।।

तत्सप्तमं नीचमनेन हीनो ग्रहोऽधिकश्चेद्रसभाद्विशोध्यः।
चक्रात्तदंशा लवो बलं स्यात्क्रियैणतौलीन्दुभतो नवांशाः।।32।।

मेषेऽ तर्काष्टशरेषुभागा जीवास्फुजिज्ज्ञारशनैश्चराणाम्।
वृषेऽष्टषण्णागशराऽनलांशा शुक्रज्ञजीवार्किकुजेशहद्दाः।।33।।

युग्मे षड `षुनगा भागाः सौम्यास्फुजिज्जीवकुजार्किहद्दाः।
कर्केन्द्रितर्का नगाब्धिभागाः कुजास्फुजिज्ज्ञेज्यशनैश्चराणाम्।।34।।

सिंहेऽ भूताद्रिरसा भागा देवेज्यशुक्रार्किबुधारहद्दाः।
स्त्रियां नगाशाब्धिनगाक्षिभागाः सौम्योशनोजीवकुजार्किनाथाः।।35।।

तुले रसाष्टाद्रिनगाक्षिभागाः कोणज्ञजीवास्फुजिदारनाथाः।
कीटे नगाब्ध्यष्टशरा भागा भौमास्फुजिज्ज्ञेज्यशनैश्चराणाम्।।36।।

चापे रवीष्वम्बुधिपञ्चवेदा जीवास्फुजिज्ज्ञारशनैश्चराणाम्।
मृगे नगाद्व्यष्टयुगश्रुतीनां सौम्येज्यशुक्रार्किकुजेशहद्दाः।।37।।

कुम्भे नगा ाद्रिशरेषुभागाः शुक्रज्ञजीवारशनैश्चराणाम्।
मीनेऽर्कवेदानलनन्दपक्षाः सितेज्यसौम्यारशनैश्चराणाम्।।38।।

In the first instance here the author gives the details of lords of the 12 rasis.

Rasis	*Lords*	*Rasis*	*Lords*
Aries	Mars	Cancer	Moon
Scorpio	"	Leo	Sun
Taurus	Venus	Sagittarius	Jupiter
Libra	"	Pisces	"
Gemini	Mercury	Capricorn	Saturn
Virgo	"	Aquarius	"

Now about Drekkan lords. A sign is divided into 3 equal parts of 10 degrees each. Normally the lord of the first part of Rasi called the first drekkan is the lord of that sign itself, the 2nd drekkan lord is the lord of the 5th rasi from it and the 3rd drekkan lord is the lord of 5th rasi from the 5th rasi. This system is not applicable here. It is different. To understand the system we may remember the week days and their spoken order. To find out the first drekkan lord we should start from Mars, for 2nd lord we start from Sun and for the 3rd lord start counting from Venus. Suppose we want to know the first drekkan lord in Libra. Libra is 7th rasi from Aries. Count seven from Mars or Tuesday. It comes Monday whose ruler is Moon. Hence 1st drekkan lord in Libra is Moon. For second drekkan lord we start from Sun and we get Saturn. In order to help easy determination of drekkan lords following table may be referred to.

III	*II*	*I*	*Signs*
Ven	Sun	Mars	Aries
Sat	Moon	Merc	Taurus
Sun	Mars	Jup	Gem.
Moon	Merc	Ven	Cancer
Mars	Jup	Sat	Leo
Merc	Ven	Sun	Virgo
Jup	Sat	Moon	Libra
Ven	Sun	Mars	Scorpio
Sat	Moon	Merc	Sagg.
Sun	Mars	Jup	Capricorn
Moon	Merc	Ven	Aquarius
Mars	Jup	Sat	Pisces

Planetary exaltation and debilitation

Every planet has the signs of his exaltation and debilitation. In those signs there are certain fixed points where the planet gets his highest point of exaltation and debilitation. While the exaltation signs and highest exaltation points in those signs have been spelled out the opposite position can be worked out by adding 6 signs to them. Sun gets exaltation in Aries the first sign of the zodiac and the point of his highest exaltation is 10 degrees. Sun's sign of debility will be 1 + 6 rasi that is Libra and the degree of deepest debility as 10 degrees in Libra. The table below gives the information in respect of each planet.

Planet	*Exaltation*		*Debilitation*	
	Sign	*Degrees*	*Sign*	*Degrees*
Sun	Aries	10	Libra	10
Moon	Taurus	3	Scorpio	3
Mars	Capricorn	28	Cancer	28
Mercury	Virgo	15	Pisces	15
Jupiter	Cancer	5	Capricorn	5
Venus	Pisces	27	Virgo	27
Saturn	Libra	20	Aries	20

Navamsa of the Planets

Each rasi contains 2¼ constellations or nakshatras. Each nakshatra, as we know in Vedic astrology is divided into four quarters. There are thus nine quarters. As each nakshatra is of 13 degrees and 20 minutes, each quarter measures 3 degrees and 20 minutes. Suppose Sun is at 28 degrees of Libra. Upto 26 degrees and 40 minutes 8 quarters of constellation are completed and Sun is in the ninth navamsa of Libra. There is a system of finding the navamsa lords. The counting of signs in respect of all fiery signs starts from Aries, of earthy signs from Capricorn, of airy signs from Libra and of all watery signs from Cancer. To find out the Navamsa lord of Sun at 28 degrees of Libra which is an airy sign the counting shall start from Libra. The 9th sign from Libra is

Gemini whose lord is Mercury. Thus Sun's Navamsa lord in our example is Mercury.

It may be stated here that the balas or the strength of planets are determined in mathematical terms. They are precise and exact. At the same time some of the balas are calculated in a purely arithmatical way while the others are assigned balas if a planet is in a friendly, inimical, neutral or in his own vargas. In our hypothetical example above Sun's navamsa lord is Mercury. The strength to be assigned is according to whether Mercury is friend, enemy or neutral to Sun. The Uchcha (exaltation) bala does not depend upon the disposition of any planet but upon pure addition, subtraction or multiplication etc. The author deals with process of determining the Uchcha Bala of planets.

To determine the Uchcha Bala of the planet the basic assumption is that a planet in the sign of debilitation is completely powerless. As he transits the first six signs from his sign of debilitation (or rather from the point of deep debility) he adds to his power of offering the result and on arrival at the highest point of his exaltation gets full powers and on further transit to his starting point he goes on losing strength. How this strength is determined is explained below.

Uchcha Bala

Deduct the longitude of planet's deep debility from his longitude in the chart. If the difference is more than 180 degrees the same is deducted from 360 degrees. If the difference is less than 180 degrees there shall be no deduction. The result is divided by 9. The quotient is the Uchcha Bala of the planet concerned. By way of example we calculate the Uchcha Bala of Sun. His longitude is 9^s-25°.28' and the longitude of his extreme debility is 6^s.10°.00'. The difference is 3 signs, 15 degrees and 28 minutes. Each sign has 30 degrees. The difference of 3 signs in degrees is (30 × 3) + 15 degrees and 28 minutes that is 105 degrees and 28 minutes. As it is less than 180 degrees there shall be no further deduction. We divide this by nine. We get 11 degrees and balance 6 multiplied by 60 added to 28 comes to 388 minutes.

Again divide this by nine. The quotient is 43 which is almost 0.7 degrees. Hence Sun's Uchcha Bala in our Varshaphala is 11.7 units. Similarly the balas of other planets can be worked out.

Sun	11.7 units	Jupiter	0.5 units
Moon	9.7 units	Venus	11.5 units
Mars	4.9 units		
Mercury	8.0 units	Saturn	4.4 units

For other Balas we shall determine the lords of each Varga and assign the numerical strength of the planet according to the mutual disposition of the lord of the Varga and the planet concerned.

Planet	*Rasi Lord*	*Decanate Lord*	*Navamsa Lord*	*Uchcha Bala*
Sun	Saturn	Sun	Sun	11.7 units
Moon	Saturn	Venus	Venus	9.7 units
Mars	Mercury	Venus	Mars	4.9 units
Mercury	Saturn	Jupiter	Saturn	8.0 units
Jupiter	Saturn	Mars	Mars	0.5 units
Venus	Saturn	Mars	Mars	11.5 units
Saturn	Jupiter	Jupiter	Venus	4.4 units

The next important division is Hadda. They are not like the divisions dealt with so far. They are just like the Trimsamsa division. All of us are quite well aware of them.

Haddas are virtually the division of each rasi into degrees and name their lords. The divisions are 5 in each case. Sun and Moon do not rule over any Hadda. Though there are five division yet we shall see from the following table that they are not equal divisions.

Table showing Hadda division and the Hadda lords

Aries	0° to 6° Jupiter	6° to 12° Venus	12 to 20 Mercury	20 to 25 Mars	25 to 30 Sat
Taurus	0 to 8 Venus	8 to 14 Mercury	14 to 22 Jupiter	22 to 27 Sat	27 to 30 Mars
Gemini	0 to 6 Mercury	6 to 12 Venus	12 to 17 Jupiter	17 to 24 Mars	24 to 30 Sat
Cancer	0 to 7 Mars	7 to 13 Venus	13 to 19 Mercury	19 to 26 Jup.	26 to 30 Sat
Leo	0 to 6 Jupiter	6 to 11 Venus	11 to 18 Saturn	18 to 24 Merc	24 to 30 Mars
Virgo	0 to 7 Mercury	7 to 17 Venus	17 to 21 Jupiter	21 to 28 Mars	28 to 30 Sat
Libra	0 to 6 Saturn	6 to 14 Mercury	14 to 21 Jupiter	21 to 28 Ven	28 to 30 Mars
Scorpio	0 to 7 Mars	7 to 11 Venus	11 to 19 Merc	19 to 24 Jup.	24 to 30 Sat
Sagittarius	0 to 12 Jupiter	12 to 17 Venus	17 to 21 Merc	21 to 26 Mars	26 to 30 Sat
Capricorn	0 to 7 Mercury	7 to 14 Jupiter	14 to 22 Venus	22 to 26 Sat	26 to 30 Mars
Aquarius	0 to 7 Venus	7 to 13 Mercury	13 to 20 Jupiter	20 to 25 Mars	25 to 30 Sat
Pisces	0 to 12 Venus	12 to 16 Jupiter	16 to 19 Mercury	19 to 28 Mars	28 to 30 Sat

From this table we can find out the Hadda lords of each planet. No calculations are required here. The Hadda lords of our planets are given below.

Planet	*Hadda Lord*	*Planet*	*Hadda Lord*
Sun	Saturn	Jupiter	Jupiter
Moon	Mercury	Venus	Jupiter
Mars	Venus	Saturn	Jupiter
Mercury	Mercury		

त्रिंशत्स्वभे विंशतिरात्मतु ` हद्देऽक्षचन्द्रा दशकं दृकाणे।
मुसल्लहे पञ्चलवाः प्रदिष्टा विंशोपका वेदलवैः प्रकल्प्याः।।39।।

स्वस्वाधिकारोक्तबलं सुहृद्भे पादोनमर्द्धं समभेरिभेऽङ्घ्रिः।
एवं समानीय बलं तदैक्ये वेदोद्धृते हीनबलः शरोनः।।40।।

Pancha Vargeeya Strength of Planets

In Tajik system we come across two types of Balas or strength. They are the Pancha Vargeeya Bala and the Dwadasha Vargeeya Bala. Here the discussion is about the Pancha Vargeeya

Bala or the 5 sources of strength. The five sources (a) Kshetra Bala (b) Drekkan Bala (c) Hadda Bala (d) Navamsa Bala and (e) Uchcha Bala. The first four sources are on account of the disposition of lords of relevant vargas to the planet concerned. We have already worked out all the above Pancha Vargeeya Balas in which the first four sources are the disposition of planets. The details of assignment of numerical strength to the disposition is given here

	Own lordship	*Friend's lordship*	*Neutral's lordship*	*Enemy's lordship*
Kshetra Bala	30 units	22.50 units	15.00 units	7.50 units
Hadda Bala	15.00 units	11.25 units	7.50 units	3.75 units
Drekkan Bala	10.00 units	7.50 units	5.00 units	2.50 units
Navamsa Bala	5.00 units	3.75 units	2.50 units	1.25 units

Before assigning the numerical strength we have to identify the friends, neutrals and enemies of each planet. According to Parasari we have certain natural mutual affinities between the planets. Some temporal affinities are observed due to the mutual placements in each individual case. In Tajik system there is no such thing as a natural affinity or friendship between the planets. Friendship or otherwise depends upon the mutual disposition as a result of placement in each individual case. Neelkanth says that the planets are mutual friends if they occupy signs 3 and 11 or 5 and 9 from each other. They are enemies if they are in kendras from each other that is if they occupy houses 1 and 7 or 4 and 10 from each other. The planets in houses 2,6,8 and 12 from each other are neutrals. This disposition depends upon the forceful assertion that:-

मित्रं त्रिकोण त्रिभवस्थित चेद् व्याष्टरिःफेषु समोग्रहःस्यात्।
केन्द्रेषु शत्रुः कथितो मुनीन्द्रैर्वषादिवेशे फल निर्णयार्थम्।।

In view of the above we have first to identify the disposition of each planet to the other. Sun for example is in Capricorn ruled by Saturn who occupies Pisces the 3rd sign from Capricorn and Sun is in the 11th sign from Saturn. They are thus friends. In the

Kshetra Bala Sun gets 22.5 units. Kshetra means area or sign. Sun is also in the Hadda of Saturn. Sun gets here 11.25 units. Sun is in his own decanate and navamsa and therefore gets 10.00 and 5.00 units respectively. Similarly we can work out the strength of each planet.

Planets	*Rasi Bala*	*Hadda Bala*	*Drekkan Bala*	*Navamsa Bala*	*Uchcha Bala*	*Total Bala*
Sun	22.50	11.25	10.00	5.00	11.7	60.45
Moon	15.00	7.50	5.00	2.50	9.7	39.70
Mars	22.50	11.25	7.50	5.00	4.9	51.15
Mercury	22.50	15.00	2.50	3.75	8.00	51.75
Jupiter	22.50	15.00	7.50	3.75	0.50	49.25
Venus	22.50	11.25	7.50	3.75	11.50	56.50
Saturn	22.50	11.25	7.50	3.75	4.40	49.40

Total Bala of planets have been worked out in absolute measure. We have to determine their Vimshopaka Bala which is 1/4th of the total strength.

Planets	*Total strength*	*Vimshopaka strength*
Sun	60.45 units	15.11 units
Moon	39.70 units	9.92 units
Mars	51.15 units	12.79 units
Mercury	51.75 units	12.94 units
Jupiter	49.25 units	12.31 units
Venus	56.50 units	14.13 units
Saturn	49.40 units	12.35 units

Note: Strength upto 5 units indicates weakness, 6 to 10 units average strength and 10-20 full strength

क्षेत्रं होरात्र्यब्धिपञ्चा सप्तवस्य ंशेशार्कभागाः सुधीभिः।
विज्ञातव्या लग्नसंस्थाः शुभानां वर्गाः श्रेष्ठाः पापवर्गास्त्वनिष्ठा।।41।।

ओजे रवीन्द्वोः सम इन्दुरव्योर्होरे गृहार्द्धप्रमिते विचिन्त्ये।
द्रेक्काणपाः स्वेषुनवर्क्षनाथास्तुर्यांशपाः स्वर्क्षजकेन्द्रनाथाः।।42।।

ओजर्क्षे पञ्चमांशेशाः कुजार्कीज्यज्ञभार्गवाः।
समभे व्यत्याज्ज्ञेया द्वादशांशाः स्वभात्स्मृता।।43।।
लवीकृतो व्योमचरोऽ शैलवस्व दिग्रुद्रगुणाः खरामै।
भक्तोगतास्तर्कनगाष्टनन्ददिग्रुद्रभागाः कुयुताः क्रियात्स्युः।।44।।

Dwadasha Vargeeya Strength of Planets

We have discussed the Panch Vargeeya Bala. Here is a reference to dwadasha Vargeeya Bala that is the 12 sources of strength of a planet. Some of the Pancha Vargeeya Balas are also included in the dwadasha Vargeeya Bala. The 12 sources of strength are

1. Rasi, 2. Hora, 3. Decanate, 4. Chaturthamsa, 5. Panchamsa 6. Shashtamsa, 7. Saptamsa, 8. Ashtamsa, 9. Navamsa, 10. Dasamsa, 11. Ekadashamsa and 12. Dwadashamsa. Details of each one of them is given here.

Hora

A rasi is divided into two parts of 15 degrees each. They are called Horas. In the odd numbered signs the first hora is ruled by Sun and the second by Moon. In even numbered signs the sequence of rulership is reversed. Moon rules the first hora and Sun the second hora in even numbered signs. Gemini is the 3rd sign (odd numbered sign). The first hora here is ruled by Sun but in Cancer the even numbered sign the first hora is ruled by Moon.

Drekkana

A rasi is divided into three parts of 10 degrees each. This is called a drekkana or the decanate. We have already discussed this in the Pancha Vargeeya Balas. The difference here is about the lordship of the three decanates, the lord of the first decanate is the lord of the rasi itself. The second drekkana is ruled by the lord of the 5th rasi to the rasi concerned. The third drekkana is ruled by the lord of 9th rasi from itself. The difference in the identification of rulers can easily be understood. The first

decanate of Taurus according to the rules here is to be governed by Venus but as per rules in the Pancha Vargeeya Balas it is ruled by Mercury. The difference of rules should well be remembered.

	I decanate		*II Decanate*		*III Decanate*	
Rasis	*Sign*	*Lord*	*Sign*	*Lord*	*Sign*	*Lord*
Aries	Aries	Mars	Leo	Sun	Sagg.	Jup.
Taurus	Taurus	Venus	Virgo	Merc	Capri	Sat
Gemini	Gemini	Merc	Libra	Ven	Aquarius	Sat
Cancer	Cancer	Moon	Scorpio	Mars	Pisces	Jup.
Leo	Leo	Sun	Sag.	Jup	Aries	Mars
Virgo	Virgo	Merc	Capri	Sat	Taurus	Venus
Libra	Libra	Venus	Aqu.	Sat	Gem	Merc
Scorpio	Scorpio	Mars	Pisces	Jup	Cancer	Moon
Sagittarius	Sag.	Jup	Aries	Mars	Leo	Sun
Capricorn	Capi	Sat	Taurus	Ven	Virgo	Merc
Aquarius	Aqu.	Sat	Gemini	Merc	Libra	Venus
Pisces	Pisces	Jup	Cancer	Moon	Scorpio	Mars

Chaturthamsa

A rasi is divided into 4 parts of 7 degrees 30 minutes each. The first part is ruled by the lord of the rasi, second part by lord of 4th rasi from it, 3rd by the lord of 7th rasi from it and the 4th part is ruled by the 10th rasi from it.

Panchamsa

A sign is divided into 5 parts of 6 degrees each. In odd numbered signs the rulers are Mars, Saturn, Jupiter, Mercury and Venus. In even numbered signs this order is reversed. The first to 5th Panchamsa lords in even rasis are Venus, Mercury, Jupiter, Saturn and Mars respectively.

Dwadashamsa

A rasi is divided into 12 equal parts of 2 degrees and 30 minutes each. Each part is called one dwadashamsa. The first dwadashamsa is ruled by the lord of the rasi itself and the subsequent ones by the lords of subsequent rasis respectively.

Sixth to 11th amsas

Convert the longitudes of planet into degrees, multiply it by 6, 7, 8, 9, 10 and 11 and divide it by 30 and add one to quotient of the degrees we get Shastamsa to Ekadashamsa respectively counted from Aries.

Here before we finish with dwadashamsas it may be necessary to work out the dwadashamsa lords of each planet and also to identify the friends, inimicals and neutrals of each planet so that we can find out the relative strength of each planet in offering the results. Table below shows the planets and their mutual dispositions.

Planets	*Friends*	*Neutrals*	*Enemies*
Sun	Sat, Mars	Moon	Ven, Jup, Merc.
Moon		Sat, Mars, Sun, Ven, Jup, Merc.	
Mars	Sun, Ven, Jup, Merc.	Moon	Sat
Mercury	Sat, Mars	Moon	Sun, Ven, Merc
Jupiter	Mars, Sat	Moon	Sun, Ven, Merc.
Venus	Sat, Mars	Moon	Sun, Jup, Merc.
Saturn	Sun, Jup, Ven, Merc.	Moon	Mars.

Table showing the Dwadasha Vargeeya lords

	Planets						
Dwadasha Vargeeya lords	*Sun*	*Moon*	*Mars*	*Merc*	*Jup*	*Ven.*	*Sat.*
Rasi	Sat	Sat	Merc	Sat	Sat	Sat	Jup.
Hora	Sun	Sun	Moon	Moon	Moon	Moon	Moon
Drekkan	Merc.	Sat	Sat	Sat	Ven	Ven	Moon
Chaturthamsa	Ven	Sat	Jup	Sat	Mars	Mars	Merc.
Panchamsa	Mars	Mars	Jup	Ven	Merc	Merc	Merc.
6th Amsa	Jup	Mars	Mars	Ven	Jup	Merc.	Jup.

7th Amsa	Jup	Sat	Ven	Moon	Merc	Merc	Mars
8th Amsa	Ven	Jup	Mars	Mars	Merc.	Merc.	Ven
9th Amsa	Sun	Ven	Mars	Sat	Mars	Mars	Ven
10th Amsa	Merc.	Jup	Ven	Mars	Sat	Sat	Merc
11th Amsa	Mars	Merc	Jup	Sun	Ven	Mars	Sun
12th Amsa	Mars	Sat	Sat	Sat	Ven	Ven	Moon

Table showing the Dwadasha Vargeeya Signs

Rasi	Cap	Aq.	Virgo	Cap.	Cap.	Cap.	Pisces
Hora	Nothing to do with signs						
Drekkan	Virgo	Cap.	Cap.	Cap.	Taurus	Taurus	Cancer
Chatusthamsa	Libra	Cap.	Sag.	Cap.	Aries	Aries	Gem.
5th Amsa	Nothing to do with signs						
6th Amsa	Pisces	Aries	Scorp.	Lib.	Sag.	Virgo	Sag.
7th Amsa	Sag.	Aq.	Taurus	Cancer	Virgo	Virgo	Scorpio
8th Amsa	LIbra	Sag.	Scorpio	Aries	Gem.	Gem.	Libra
9th Amsa	Leo	Libra	Aries	Cap.	Aries	Aries	Libra
10th Amsa	Gem.	Sag.	Libra	Scorpio	Cap.	Cap.	Virgo
11th Amsa	Aries	Gem.	Pisces	Leo	Libra	Scorpio	Leo
12th Amsa	Scorpio	Aq.	Cap.	Aq.	Taurus	Taurus	Cancer

एवं द्वादशवर्गी स्याद् ग्रहाणां बलसिद्धये।
स्वोच्चमित्रशुभात् श्रेष्ठा नीचारिक्रूरतोऽशुभा:।।45।।

एवं ग्रहाणां शुभपापवर्गपंक्तिद्वयं वीक्ष्य शुभाधिकत्वे।
दशाफलं भावफलं च वाच्यं शुभं त्वनिष्टं ह्यशुभाधिकत्वे।।46।।

क्रूरोऽपि सौम्याधिकवर्गशाली शुभोऽतिसौम्य: शुभखेचरश्चेत्।
सौम्योऽपि पापाधिकवर्गयोगान्नेष्टोतिनिन्द्य: खलु पापखेट:।।47।।

राशीशमित्रोच्चरिपुक्रमेण चिन्त्यं तनोरप्यनयैव रीत्या।
भावेषु सर्वेष्वपि वर्गचक्रं विलोक्य तत्तत्फलमूहनीयम्।।48।।

We have worked out the Pancha Vargeeya Balas of planets in terms of mathematical numbers. It is easy to work out their comparative strengths. In the Dwadasha Vargeeya Balas we have

reckoned the strength in terms of own, friendly and inimical Vargas etc. How the comparison is to be effected is explained here. We have to check up the Vargas of each planet in terms of his own, exaltation, friendly and inimical Vargas. There may also be the Vargas of cruel planets. All these taken together will give us an idea if a particular planet shall give benefic results or otherwise. It may be noted here particularly that the author has not said anything about the cruel planets etc. so far though we find references to this aspect in Prasna Tantra. Moon has been taken as Mridu or sweet that is kind. Venus & Jupiter are of cool and calm nature. According to Parasara Venus, and Jupiter are good planets. Waxing Moon and unafflicted Mercury are also benefic planets. The rest are malefics.

1. The planets having more Vargas in their own signs, in the signs of their exaltations and in the signs of their friends should be considered as benefics giving good results.
2. The planets having their Vargas in the signs of their enemies etc. give bad results.
3. A good planet falling in the first category becomes a very good or excellent planet. In the second category the same good planet becomes a bad planet.
4. A malefic planet in the first category becomes a benefic planet comparatively and in the 2nd category becomes a very bad planet.

States of Various Houses

As we have worked out the states of planets we should work out the states of the houses of the Varshaphala.

शरीरवर्णचिन्हायुर्वयोमानं सुखासुखम्।
जातिः शीलं च मतिमाँल्लग्नात्सर्वं विचिन्तयेत्।।49।।

सुवर्णरूप्यरत्नानि धातुर्द्रव्यं सखा धने।
विक्रमे भ्रातृभृत्याध्वपित्र्यस्खलनसाहसम्।।50।।

पितृवित्तं निधिः क्षेत्रं गृहं भूमिश्च तुर्यतः।
पुत्रे मन्त्रधनोपायगर्भविद्यात्मजेक्षणम्।।51।।

रिपौ मातुलमान्द्यारिचतुष्पाद् बन्धमीर्व्रणान्।
द्यूने कलत्रवाणिज्यनष्टविस्मृतिस था।
हृताध्यकलिमार्गादि चिन्त्यं द्यूने ग्रहोऽशुभः।।52।।

मृत्यौ चिरन्तनं द्रव्यं मृतवित्तं रणो रिपुः।
दुर्गस्थानं मृतिर्नष्टं परिवारो मनोव्यथा।।53।।

धर्मे रतिस्तथा पन्था धर्मोपायं विचिन्तयेत्।
व्योम्नि मुद्रां परं पुण्यं राजवृद्धिं च पैतृकम्।।54।।

आये सर्वार्थधान्यार्घकन्यामित्रचतुष्पदा।
राज्ञो वित्तं परीवारो लाभोपायांश्च भूरिशः।।55।।

व्यये वैरिनिरोधार्तिव्ययादि परिचिन्तयेत्।।56।।

लग्नाम्बुद्यूनकर्माणि केन्द्रमुक्तं च कण्टकम्।
चतुष्टयं चात्र खेटो बली लग्ने विशेषतः।।57।।

In these slokas the author tells us what we should judge from each house.

Ascendant or Lagna

Physique, colour, longevity, happiness, sorrow, caste, and nature etc.

Second House or Dhanbhava

Mobile acquisitions like gold, silver, jewellery, friends, etc.

Third House or Sahaj Bhava

Brothers, servants, journey and losses of father, courage of the native, etc.

Fourth House

Father's money, underground treasure, agriculture, house, landed property, vehicles etc.

Fifth House

Recitation of mantras, use of Tantras, advice, ways and means of earning money, pregnancy, education and progeny etc.

Sixth House

Maternal uncles, illnesses and physical diseases, enemies, cattle, subordination or dependence etc.

7th House

Wife, profession, lost or stolen articles, quarrels and journey etc. Any planet, whether good or bad, offers inauspicious results.

Eighth House

Property of ancestors, quarrels, enemies, fort, death, mental agonies.

Ninth House

Comforts, long journey, pilgrimages and religious actions.

Tenth House

Results of good deeds, extension of territory, fortunes, property etc. of father.

Eleventh House

Gains, wealth etc. Rates of corn, friends, cattle, horse, source of income etc.

Twelfth House

Checking of the enemy, defeating the enemy, troubles, and expenses etc.

लग्नकर्मास्ततुर्यायसुता स्थो बली ग्रहः।
यथाऽऽदिमं विशेषेण सत्रिवित्तेषु चन्द्रमाः।।58।।

कुजः सत्रिषु पृच्छायां सूतौ तान्यत्र चिन्तयेत्।
भावा नवेत्थं शस्ताः स्यू रिःफाष्टपरिवोऽशुभाः।।
दीप्तांशातिक्रिमे शस्ता इमेऽपीति विचिन्तयेत्।।59।।

The sources of strength have been given earlier. The planets get residential strength also. This depends upon the houses of the horoscope. The four angular houses namely the ascendant, 4th, 7th and 10th houses, are called Kendras/Kantak/Chatushtaya.

Any planet occupying any of these houses gets special strength. The planet in 11th, 5th and 9th house also gains special strength. The measure of strength gained by planets is in a decreasing order if they are in ascendant, 10th, 7th, 4th, 11th, 5th and 9th house. Any planet, for instance, in the 9th house may gain some strength but he shall be stronger in the 5th, and stronger still in the 11th house. The order goes on like this. While the above principle applies to all planets there are certain other houses for some planets. Moon gets strength in 2nd and 3rd house also. Mars like-wise gets strength in 3rd house also. The order remains the same. The houses for Moon and the house for Mars stand last in the list. The planets in houses 6, 8 and 12 never give good results. The planets in their Deeptamsas even in these houses give good results. The Deeptamsas of planets have been given elsewhere.

The strength of planets have to be judged in horary chart, the birth chart and the Varshaphalas.

त्रिराशिपाः सूर्यसितार्किशुक्रा दिने निशीज्येन्दुबुधक्षमाजाः।
मेषाच्चतुर्णां हरिभाद्विलोमं नित्यं परेष्वार्किकुजेज्यचन्द्राः।।60।।

वर्षेशार्थं दिननिशाविभागोक्तास्त्रिराशिपाः।
पञ्चवर्गीबलाद्यर्थं द्रेक्काणेशान्विचिन्तयेत्।।61।।

जन्मलग्नपतिरब्दलग्नपो मुन्थहाधिप इतिस्त्रिराशिपः।
सूर्यराशिपतिरह्नि चन्द्रभाधीश्वरो निशि विमृश्य पञ्चकम्।।62।।

बली य एषां तनुमीक्षमाणः स वर्षपो लग्नमनीक्षमाणः।
नैवाब्दपो दृष्ट्यतिरेकतः स्याद् बलस्य साम्ये विदुरेवमाद्याः।।63।।

दृगादिसाम्येऽप्यथ निर्बलत्वे वर्षाधिपः स्यान्मुथहेश्वरस्तु।
पञ्चापि चेन्नो तनुमीक्षमाणा वीर्याधिकोऽब्दस्य विभुर्विचिन्त्यः।।64।।

बलादिसाम्ये रविराशपोऽह्नि निशींदुराशीडिति केचिदाहुः।
ये नेत्थशालोऽब्दविभुः शशीसवर्षाधिपश्चन्द्रभपोऽन्यथात्वे।।65।।

Tri-Rasi Lord

From here the author takes up the subject of Varshaphala. Apart from other lords discussed above there is Tri-rasi-pati. This depends upon the time of the commencement of the new year.

The lords are reckoned from the time of the commencement of new year and the ascendant of the Varshaphala.

Ascdt (rasis)	*Day*	*Night*
1. Aries	Sun	Jupiter
2. Taurus	Venus	Moon
3. Gemini	Saturn	Mercury
4. Cancer	Venus	Mars
5. Leo	Jupiter	Sun
6. Virgo	Moon	Venus
7. Libra	Mercury	Saturn
8. Scorpio	Mars	Venus
9. Sagittarius	Saturn	Saturn
10. Capricorn	Mars	Mars
11. Aquarius	Jupiter	Jupiter
12. Pisces	Moon	Moon

In our case the new year commences before sunrise. The time of commencement therefore is night. The lagna is Capricorn. The Trirasipati in our case is Mars. The lord of Tri-rasi or the Tri-rasi-pati is important only for the identification of the Varshesha or the lord of the new year. The lords of decanate are important at the time of reckoning the Pancha Vargeeya and Dwadasha Vargeeya Balas of planets.

Now we shall detail the contenders for the position of the lord of the year. The contenders are 1. lord of birth ascendant, 2. lord of Varshaphala ascendant, 3. lord of the sign occupied by Muntha, 4. Tri-rasi-pati and 5. lord of the sign occupied by Sun/ Moon as the case may be according to the commencement of the year in day or night.

Selection of the lord of the year or the Varshesha

As has been stated above there are five contestants for the post. Some essential conditions are necessary to be outlined here for the purpose.

1. The planet that aspects the lagna can be selected. Mere strength in the Pancha Vargeeya Bala is not enough.

   Some persons believe that if none of the contending planets aspects the lagna the aspect on the lagna lord may be enough.

2. The strongest planet amongst the contenders should be considered for the lordship of the year. These conditions are not exclusive of each other.

It may be observed in this connection that the planet who does not aspect the lagna or the lagna lord can not be taken as the Varshesha even though he is the strongest of the contenders.

3. The planet should preferrably be a benefic. Benefic means a natural benefic or a planet that has an aspect friendly to the lagna/lagna lord.

Despite all the above rules so clearly laid down there may be cases where a decision may become quite difficult, more or less impossible. Rules for such contingencies are also necessary. For the benefit of our readers they are given in details.

(a) If more than one planets are equally strong the one who aspects the lagna shall be chosen as Varshesha. (According to some, aspect to lagna lord would be enough if none of the contenders aspects the lagna.)

(b) If more than one planets are equally strong and all of them aspect the lagna the one who aspects the lagna lord also shall be the Varshesha.

(c) Mere Pancha Vargeeya strength does not entitle any planet to be the Varshesha unless he aspects the lagna.

(d) If all the five contenders are equally strong and have aspect to lagna or all of them are weak the lord of the sign occupied by Muntha shall be the Varshesha.

(e) In respect of (d) above there is one school of thought that says that lord of the sign occupied by Sun/Moon as the case may be, according to the commencement of the year during day/night, should be treated as the Varshesha.

According to scholars if a planet is not strong according to the Pancha Vargeeya Bala but aspects the lagna favourably he invariably becomes the lord of the year. While the aspect on lagna is an essential condition for the lordship of the year he has added a qualification of the aspect. The aspect should be favourable.

There are other schools of thought:

1. If none of the 5 contenders aspects the lagna the strongest of them shall be declared as the lord of the year. In other words the aspect to lagna/lagna lord is not an indispensable factor.
2. According to the other school, if all the 5 are equally strong but none of them aspects lagna the lord of the year shall be the lord of the sign occupied by Sun/Moon according to the commencement of the year during day/night respectively.

There is, however, a strong view against the lordship of Moon for the year. In case Moon qualifies for the lordship the authorities on the subject say that the planet in Ithesala with Moon should be declared the ruler (not Moon). In case no planet is in Ithesala with Moon the lord of the rasi occupied by Moon should be declared as the lord of the year.

स्वजन्मलग्नात्प्रतिवर्षमेकैकराशिभोगान् मुथहा भ्रमोऽतः।
स्वजन्मलग्नं रवितष्टयातशरद्युतं सा ममुखेन्थिहा स्यात्।।66।।

MUNTHA

There is the reference to Muntha lord in the consideration of the Varshesha. Here the author tells us how Muntha has to be arrived at. In each case Muntha is supposed to occupy the sign of the lagna at birth. Muntha transits one sign each year. According to the year passed we can find the rasi occupied by Muntha in any particular year. We have to add the number of the sign of lagna at birth to the number of years passed and divide the sum by 12. The remainder shall be the rasi occupied by Muntha in the particular year. In our example the longitude of the lagna is 2nd sign, 7 degrees and 21 minutes. The years elapsed are 18. Add 2 to 18 and divide the sum by 12 we get eight as remainder.

Muntha in this case shall be 8th sign (passed) at 7 degrees and 21 minutes. The 9th sign is Sagittarius. The Muntha lord shall be Jupiter.

प्रत्यहं शरलिप्ताभिर्वर्धते साऽनुपाततः।
सार्धमंशद्वयं मास इत्याहुः केऽपि सूरयः।।67।।

भोग्या राहोर्लवास्तस्य मुखं पृष्ठं गता लवाः।
ततः सप्तमभं पुच्छं विमृश्येति फलं वदेत्।।68।।

From the above calculations it is obvious that velocity of Muntha is 5 minutes a day (solar) and 2 degrees and 30 minutes a month of 30 days. For the Varshaphala we have to go by the above calculations but when we have to judge about the next day or the next month for the monthly/daily progressed chart we may enter into further details.

There is a mention of Rahu. Rahu is a node of Moon and always retrograde. His longitude in any rasi indicates the distance he has yet to traverse in that particular sign. If for example we say that the longitude of Rahu is 10 degrees in Leo we mean that 10 degrees are yet to be covered by him in Leo. The 7th sign from Rahu is that of Ketu.

सूर्यो नृपो ना चतुरस्रमध्यं दिनेन्द्रदिक्स्वर्ण चतुष्पदोऽग्रः।
सत्त्वं स्थिरस्तिक्तपशुक्षितिस्तु पित्तं जरन्पाटलमूलवन्यः।।69।।

वैश्यः शशी स्त्री जलभूस्तपस्वी गौरोऽपराह्णाम्बुगधातुसत्त्वम्।
वायव्यदिक्श्लेष्मभुज रूप्यस्थूलो युवा क्षारशुभः सिताभः।।70।।

भौमस्तमः पित्तयुवोऽग्रवन्यो मध्याह्नधातुर्यमदिक्चतुष्पात्।
ना राट्चतुष्कोणसुवर्णकारो दग्धाऽववीर्व्यंगकटुश्च रक्तः।।71।।

ग्राम्यः शुभो नीलसुवर्णवृत्तः शिश्विष्टकोच्चः समधातुजीवः।
श्मशानयोषोत्तरदिक्प्रभातं शूद्रः खगः सर्वरसो रजो ज्ञः।।72।।

गुरुः प्रभाते नृशुभेशदिग्द्विजः पीतो द्विपाद्ग्राम्यसुवृत्तजीवः।
वाणिज्यमाधुर्यसुरालयेशो वृद्धः सुरत्नं समधातुसत्त्वम्।।73।।

शुक्रः शुभः स्त्री जलगोऽपराह्णः श्वेतः कफी रूप्यरजोऽम्लमूलम्।
विप्रोऽग्निदिङ् मध्यवयो रतीशो जलावनिस्निग्धरुचिर्द्विपाच्च।।74।।

शनिविहंगोऽनिलवन्यसन्ध्याशूद्रांगनाधातुसमः स्थिरश्च।
क्रूरः प्रतीची तुवरोऽतिवृद्धोत्करक्षितीट् दीर्घसुनीललोहम्।।75।।

राहुस्वरूपं शनिवन्निषादजातिर्भुज ोऽस्थिपनैर्ऋतीशः।
केतुः शिखी तद्वदनेकरूपः खगस्वरूपात्फलमूह्यमित्थम्।।76।।

Characteristics of Planets

In earlier sections the author made a reference to the nature and elements etc. of the 12 signs of the zodiac. Here he gives us the characteristics. of the planets.

Sun

Kshatri or of the warrior race, male, square body, strong at noon, rules over the east, gold, elephants and quadrupeds, cruel nature, satwic (this can not be easily explained in English), fixed ideas, roams over earth and in jungles, bile, old person, pink colour.

Moon

Vaish or business community, female, likes wet ground, Tapaswi, fair coloured, strong in the afternoon, roaming in water, satwic, phlegm, rules over serpents, silver and North-West direction, plump body, adult, likes salty things, benefic.

Mars

Tamas, bile, young, cruel, strong at noon, rules over south, quadrupeds, goldsmiths, roaming in jungles, male, square and muscular body, pungent taste, copper or blood red hue.

Mercury

Roams in villages and cremation grounds, benefic, blue hue, rules over mobile wealth like treasure, jewels and gems, child, female, ruler of north, strong in the morning, shudra or the servant class, bird and Rajasic.

Jupiter

Strong in morning, male, benefic, ruler of north-east, Brahmin class, yellow or pale colour, biped, roams in villages, businessman

by profession, loves sweets, rules over temples, old man, and satwic.

Venus

Benefic, female, roams in watery places, strong in the afternoon, phlegmatic, ruler of wealth, Brahmin class, rules over south-east, youth, loves pleasure and rules over human beings.

Saturn

Birds-caste, airy, strong in the evening, shudra or the serving class, female, stable nature, malefic, ruler of west, very old person, rules over the infertile land, tall, bluish hue and rules over iron.

Rahu and Ketu

Rahu is like Saturn, rules over bones and south west direction.

Ketu is also like Saturn and Rahu but the difference is that he has Shikha (long hairy tail on head and person having many facets.

The above descriptions are according to Neelakanth. There are some minor variations according to other classics. Saturn and Mercury, according to some, are apphrodites. Moon and Mercury have been termed as benefics. According to some others the increasing Moon is a benefic and decreasing a malefic. Mercury is a benefic only when he occupies a sign alone and without any aspect. If there is any aspect to Mercury or any other planet co-occupies a sign with him then Mercury assumes the characteristics of the aspecting or conjoined planet. Mercury is considered to be a messenger of gods. In other words he says or does what he is directed to say or to do by the planet aspecting or conjoined with him.

Ketu here has been described like Saturn or Rahu. In other classics Ketu is like Mars. Rahu according to our experience creates confusion just as Saturn often does. Ketu on the other hand is impulsive like Mars. Late Manick Chand Jain, a scholar of repute calls Rahu as the deeds or misdeeds that have matured

to give their results during this incarnation and Ketu represents those deeds that may be lying dormant during this life time but occasionally do spring up to influence our present course of action.

दृष्टिः स्यान्नवपञ्चमे बलवती प्रत्यक्षतः स्नेहदा
पादोनाऽखिलकार्यसाधनकरी मेलापकाख्योच्यते।
गुप्तस्नेहकरी तृतीयभवने कार्यस्य संसिद्धिदा
त्र्यंशोना कथिता तृतीयभवने षड्भागदृष्टिर्भवे।।77।।

दृष्टिः पादमिता चतुर्थदशमे गुप्तारिभावा स्मृता-
ऽन्योन्यं सप्तमभे तथैकभवने प्रत्यक्षवैराऽखिला।
दुष्टं दृक्त्रितयं क्षुताह्वयमिदं कार्यस्य विध्वंसदं
संग्रामादिकविप्रदं दृश इमाः स्युर्द्वादशांशान्तरे।।78।।

अपास्य पश्यं जिनदृश्यखेटाढेकादिशेषे ध्रुवलिप्तिकाः स्युः
पूर्णं खवेदास्तिथयोऽक्षवेदाः खं षष्टिरभ्रं शरवेदसंख्यः।।79।।

तिथ्यः खचन्द्रा वियदभ्रतर्काः शेषांकयातैष्यविशेषघातात्।
लब्धं खरामैरधिकोनकैष्ये स्वर्णध्रुवेताः स्फुटदृष्टिलिप्ताः।।80।।

पश्यन्मित्रदृशा सुहृद्रिपुदृशा शत्रुः समस्त्वन्यथा
तिथ्यर्काष्टनगाशैलखचराः सूर्यादिदीप्तांशकाः।
चक्रे वामदृगुच्यते बलवती मध्याद्यथा वेश्मनी-
त्येकर्क्षेऽपि दृगुच्यतेऽर्थजननीत्येके विदुः सूरयः।।81।।

पुरः पृष्ठेः स्वदीप्तांशैर्विशिष्टं दृक्फलं ग्रहः।
दद्यादतिक्रमे तेषां मध्यमं दृक्फलं विदुः।।82।।

Nature of aspects

There are four kinds of aspects. Some are friendly and some inimical. The planets in signs 5th and 9th from themselves are strong friends. They help each other openly. The planets occupying 3rd and 11th signs from a particular planet are also friendly and help secretly. The planets occupying 4th or 10th sign from a particular planet are inimical but this disposition is secret. The planets in the same sign or in the 7th sign from a particular planets are mutual enemies openly.

There is a measure of strength also. Full strength of the aspect is 60 units. Every planet aspects another planet who occupies the 5th and 9th sign from him and this aspect is 45 units. It is considered to be quite strong aspect and is considered to be conducive to good and favourable results. The aspect to planets in the 3rd and 11th signs from it is also helpful and good but it is secretly friendly. The 3rd aspect is of 15 units and 11th aspect of 10 units. The 4th aspect and 10th aspect likewise are 15 units each. This aspect is an unfavourable aspect and is known as secretly inimical. The aspect to 7th sign from it and in the same sign are considered to be full aspects of 60 units each which are expressly inimical.

The aspects can be worked out in mathematical terms. The longitude of aspecting planets have to be deducted from the aspected planet. The difference in terms of signs, degrees and minutes etc. shall be obtained. The difference in terms of signs only has been alloted some numbers. The number of difference in signs indicates the last difference. The next sign to it indicates the future difference. The difference in the longitudes in terms of degrees and minutes etc. only is to be multiplied by the difference of the last and future signs and divided by 30. The result, has to be added or subtracted as the case may be if the number under the balance of sign is less or more than the number under the next sign. If the last sign is more than the result the same would be deducted. This would be the aspect of the aspecting planet to the aspected planet. To explain the process we may work out Sun's aspect to Moon. Here Sun is the aspecting and Moon the aspected planet.

s	°	'	
10	0	49	Moon's longitude
− 9	25	28	Sun's longitude deducted
0	5	21	

The difference here is zero sign or the 12 signs. The numbers alloted to various differences in signs are as under.

Balance signs	1	2	3	4	5	6	7	8	9	10	11	12
Numbers	0	40	15	45	0	60	0	45	15	10	0	60

The number alloted to balance sign (12th) is 60 and of the next sign is zero. The difference between the two is 60. Multiply 5 degrees and 21 minutes by 60 and divide by 30. The result is 10°.42'. The number alloted to 12th sign is more than that of the next sign. We deduct 10.42 from 60. The result is 49.18. Sun's aspect to Moon is 49.18.

2

Sixteen Yogas

प्रोगिक्कवालोऽपर इन्दुवारस्तथेत्थशालोऽपर ईशराफः।
नक्तं ततः स्याद्यमया मणाऊ कम्बूलतो गैरिकबूलमुक्तम्।।1।।

खल्लासरं रद्दमथो दुफालिकुत्थं च दुत्थोत्थदिवीरनामा।
तंबीरकुत्थौ दुरफश्च योगाः स्युः षोडशैषां कथयामि लक्ष्म।।2।।

Yogas are the planetary combinations indicating good or bad results. In Tajik system also, as in traditional system, we have the yogas. They are sixteen in number namely 1. Ikkaval, 2. Induvar, 3. Ithesal, 4. Esraph, 5. Nakta, 6. Yamaya, 7. Manahoo, 8. Kavval, 9. Gairi Kambool, 10. Khallasar, 11. Radda, 12. Duphalikutha, 13. Dutthotthadi Veer, 14. Tambeer, 15. Kutha, 16. Durpha yogas.

चेत्कण्टके पणफरे च खगाः समस्ताः
स्यादिक्कवाल इति राज्यसुखाप्तिहेतुः।
आपोक्लिमे यदि खगाः स किलेन्दुवारो
न स्याच्छुभः क्वचन ताजिकशास्त्रगीतः।।3।।

शीघ्रोऽल्पभागैर्घनभागमन्देऽग्रस्थे निजं तेज उपाददीत।
स्यादित्थशालोऽयमथो विलिप्ता-लिप्तार्द्धहीनो यदि पूर्णमेतत्।।4।।

शीघ्रो यदा भान्त्यलवस्थितः सन्मंदेऽग्र्यभस्थे निदधाति तेजः।
स्यादित्थशालोऽयमथैष शीघ्रदीप्तांशकांशैरिह मन्दपृष्ठे।।5।।

तदा भविष्यद्गणनीयमित्थशालं त्रिधैवं मुथशीलमाहुः।
लग्नेशकार्याधिपयोर्यथैष योगस्तथा कार्यमुशन्ति सन्तः।।6।।

लग्नेशकार्याधिपतत्ससहाया यत्र स्युरस्मिन् पतिसौम्यदृष्टे।
तदा बलाढ्यं कथयन्ति योगं विशेषतः स्नेहदृशाऽपि सन्तः।।7।।

स्वर्क्षादिसत्स्थानगतः शुभैश्चेद्युतेक्षितोऽभूद्भविताऽथवाऽऽस्ते।
तदा शुभं प्रागभवत्सुपूर्णमग्रे भविष्यत्वथ वर्तते च।।8।।

व्यत्यस्तमस्माद्विपरीतभावेऽथेष्टर्क्षतोऽनिष्टगृहं प्रपन्नः।
अभूच्छुभं प्रागशुभं त्विदानीं संयातुकामेन च भावि वाच्यम्।।9।।

1. Ikkaval Yoga

If all the planets occupy any or all of the 4 houses that is 1st, 4th, 7th and 10th or in houses 2, 5, 8 and 11 the planetary combination is called the Ikkaval yoga. This is an auspicious combination portending comforts and gains.

2. Induvar yoga

If all the planets are concentrated in houses 3, 6, 9 and 12 the combination is called the Induvar yoga. If this yoga is in the beginning of the new year it does not yield auspicious results as per the writers on Tajik system.

(In the above yogas we have mentioned the houses. The words actually used are Kantak, Chatushtaya, Panaphara and Apoklima. The explanation of these houses as given in the Laghu Jataka is as under

केन्द्रचतुष्टयकण्टकसंज्ञा लग्नास्तदशमचतुर्थानाम्।
तस्मात् परतः पणफरमापोक्लीमं च तत्परतः।।

Kantaka or the Kendra houses are the quadrant houses namely the 1st, 4th, 7th and 10th. Panapharas are called succeedent houses. They are 2, 5, 8 and 11. Apoklimas are the cadent houses that is 3, 6, 9 and 12.)

There is sometimes also a nomenclature as Trines/Trikonas which are the houses 1, 5 and 9.)

3. Ithesal yoga

This yoga is about the inter-mingling of rays of the planets. This inter-mingling of the rays starts when the planets are within the orbs. If Moon is at 2° in Capricorn and Jupiter at 14° in Aries there is an Ithesal between the two planets because Moon's rays go upto 14° degrees of Capricorn and at 14° Capricorn Moon comes in exact aspect to Jupiter which is 4-10 aspect because Jupiter is at 14° in Aries forming 4-10 aspect. This is the case of Present Ithesal or Vartaman Ithesal. If Moon and Venus are in the same sign and Moon behind Venus upto 1° there is a full or complete Ithesal or Purna Ithesal. If Venus is 8° in Libra and Jupiter is 25° in Sagittarius there is no Ithesal at the moment but because Venus the fast moving planet is behind Jupiter, the slow moving planet, the rays of the two shall mingle at future time. This is the example of future or Bhavishyat Ithesal. In fact the three aspects are the applying, full and separating aspects. The applying aspects are there when the fast moving planet is behind the slow moving planet. The separating aspects take place when the slow moving planet is behind the fast moving planet.

The Ithesal is good if the planet forming Ithesal are in their own signs, signs of exaltation, in their own Haddas, Navamsas or in their own tri rasis. If the Ithesal happens to be in an auspicious house, then also it is good. Aspect of benefics or their association also makes the yoga auspicious. It is a sign of success in the undertaking or in achieving the desired objects or results. If the above conditions are about to happen we can say that the success shall be achieved after some time. Any other condition that is against the above auspicious conditions signifies opposite results. If the planets forming Ithesal happen to be in their enemy's sign, sign of their own debility, or associated or aspected by the malefics we have the results of the inauspicious yoga. Ithesal yoga is also called the Muthasil yoga.

4. Esraph yoga

When faster planet is ahead of a slower planet by one degree it is called Esraph yoga or the Musarifa yoga. It indicates detrimental results such as failure and disappointment.

This is just the reverse of Ithesal yoga. In the Ithesal the faster moving planet is behind the slow moving planet. It is virtually a separating planet from the yoga.

These yogas or even the other following yogas are more important in the horary astrology where we are concerned with one specific question. They can be used in progressed charts also to get a general idea of the state of affairs obtaining at the time of the commencement of the new year of the task.

These yogas or even other following ones are used in horary astrology. They are in connection with the lagna lord and the lord of the sign representing the question.

शीघ्रो यदा मन्दगतेरथैकमप्यंशमभ्येति तदेसराफः।
कार्यक्षयो मूसरिफे खलोत्थे सौम्येन हिल्लाजमतेन चिन्त्यम्।।10।।

लग्नेशकार्याधिपयोर्न दृष्टिर्मिथोऽथ तन्मध्यगतोऽपि शीघ्रः।
आदाय तेजो यदि पृष्ठसंस्थान्यसेदथान्यत्र हि नक्तमेतत्।।11।।

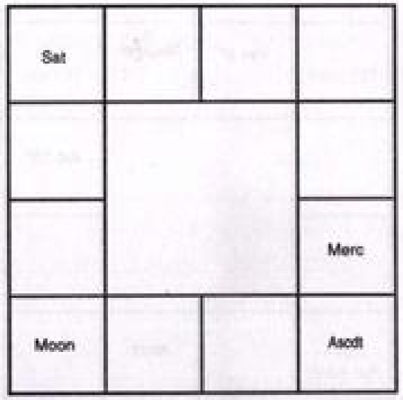
स्त्रीलाभपृच्छातनुरस्ति कन्या स्वामी बुधः सिंहगतो दशांशैः।
सूर्यांशकैर्देवगुरुः कलत्रे दृष्टिस्तयोर्नास्ति मिथोऽथ चन्द्रः।।12।।

चापे वृषे चोभयदृश्यमूर्तिः शीघ्रोऽष्टभागैरथवा भवांशैः।
आदाय तेजो बुधतो ददौ यज्जीवाय लाभः परतः स्त्रियाः स्यात्।।13।।

5. Nakta yoga

If the lagna lord and the lord of the concerned house are not in aspect and any fast moving planet who has aspect to both the planets is posited in between them, this planet transfers the influence of fast moving planet to the slow moving planet. This is called the Nakta yoga. In such cases the success is achieved only through the third person. The success is not possible without the agency of a middleman.

Here the question is about the adverse conditions in the working place. The ascendant lord is Mercury and the 6th lord Saturn. They are not in mutual aspect being 6-8 to each other. Moon, a fast moving planet is posited in between them. He is in



aspect to both Mercury and Saturn. He is transfering the influence of Mercury (fast moving planet) to Saturn. The lagnesh is thus becoming weaker. If any success is desired it would be only through the agency or good will or attempt of somebody else.

अन्तःस्थितो मन्दगतिस्तु पश्येद्दीप्तांशकैर्द्वावथ शीघ्रतस्तु।
नीत्वा महो यच्छति मन्दगाय कार्यस्य सिद्ध्यै यमया प्रदिष्टः।।14।।

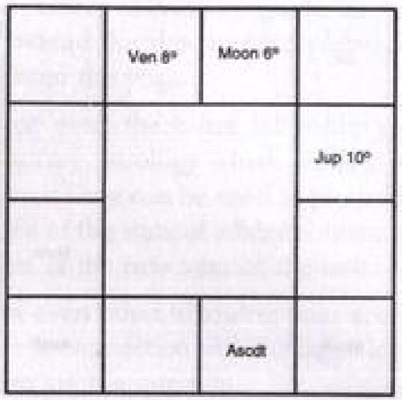
राज्याप्तिपृच्छातुललग्ननाथो मेषे सितस्वष्टिलवैर्वृषस्थः।
चन्द्रो रसांशैर्यदि राज्यनाथो दृष्टिस्तयोर्नास्ति गुरुस्तु मन्दः।।15।।

दिगंशकैः कर्कगतस्तु पश्यन्नुभौ महो दीप्तलवैः स चान्द्रम्।
ददौ सितायेति पदस्य लाभोऽमात्येन भावीति विमृश्य वाच्यम्।।16।।

6. Yamaya yoga

When the lord of lagna and the lord of achievement are not in aspect to each other and a third planet having aspect to both of them is in between them there is the yamaya yoga. In this case also the success would be achieved through the agency of somebody else.

Suppose there is the question about the 10th house. The lagna lord is posited in Aries at 8° and 10th lord Moon in Taurus at 6°. They have no aspect to each other. A slow moving planet Jupiter is posited in Cancer at 10 degrees. He has an aspect 10-4 to Venus and 11-3 to Moon. He passes on the influence of Moon



to Venus. This transference is due to Jupiter indicating that success would be achieved through somebody else.

वक्रः शनिर्वा यदि शीघ्रखेटात्पश्चात्पुरस्तिष्ठति तुर्यदृष्ट्या।
एकर्क्षसप्तर्क्षभुवा दृशा वा पश्यन्नथांशैरधिकोनकैश्चेत्।।17।।

तेजो हरेत्कार्यपदेत्थशाली स्थितोऽपि वाऽसौ मणऊ शुभो न।
स्त्रीलाभपृच्छा तनुरस्ति कन्याऽत्र ज्ञो दिगंशैस्तिथिभिः सुरेज्यः।।18।।

कलत्रगः खेऽवनिजो भवांशैः पूर्वं बुधो भौमहृतस्वतेजाः।
जीवेन पश्चान्मिलतीति लाभो नार्यास्तुनो पृष्ठगतेऽथवास्मिन्।।19।।

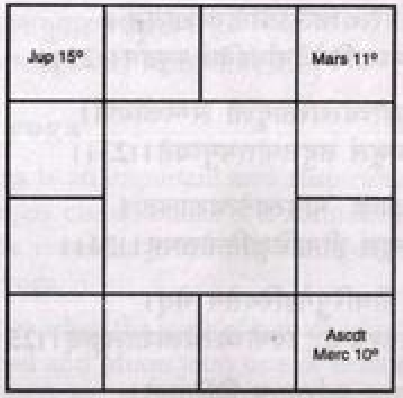
यदीत्थशालोऽस्त्युभयोः स्वदीप्तहीनाधिकांशैः शनिभूसुतौ चेत्।
एकर्क्षगौ लग्नपकार्यपोः स्तस्तेजोहरौ कार्यहरौ निरुक्तौ।।20।।

राज्याप्तिपृच्छातुललग्ननाथः कर्के सितोंऽशैस्तिथिभिर्दिगंशैः।
वृषे शशी भूपलवैः कुजश्च हरन्द्वयोर्भा हरते च राज्यम्।।21।।

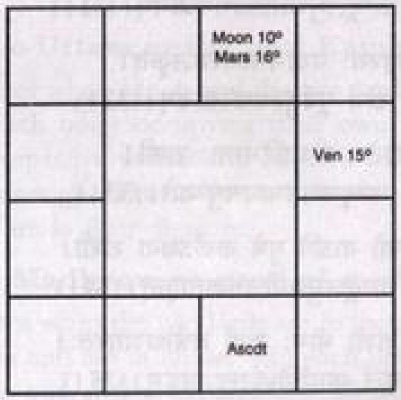
7. Manahoo yoga

The lagna lord and the lord of the house concerned should have mutual aspect to each other. One of them shall be the slower moving planet. If Saturn or Mars are behind or ahead of the faster moving planet and Saturn/Mars aspect the faster moving planet by first, fourth or 7th aspect we get the Manahoo yoga.

Suppose there is a question about marriage and the lagna is Virgo. Here the Ascdt lord and the 7th lord are in mutual aspect



but Mars intercepts the influence of Mercury. The question of marriage shall not be favourably decided when Mercury meets Jupiter. The planet Mars in between the two has an inimical aspect to them and therefore the hurdles. There is another type of Manahoo yoga. Suppose there is the question of 10th house and the lagna is Libra. The lagna lord in this case would be Venus and Moon the 10th lord. If Moon occupies Taurus at 10° and Venus occupies Cancer at 15° there is an Ithesal between Moon and Venus. We can hope for success but we also suppose that Mars occupies Taurus at 16 degrees. In such a case he has an aspect on both Moon and Venus but being stronger of the two by being at higher degrees he takes away the influence of both and does not allow success.



लग्नकार्येशयोरित्थशालेऽत्रेन्द्वित्थशालतः।
कम्बूलं श्रेष्ठमध्यादिभेदैर्नानाविधं स्मृतम्।।22।।

यदीन्दुः स्वगृहोच्चस्थस्तादृशौ लग्नकायपौ।
इत्थशाला कम्बूलं तदुत्तमोत्तममुच्यते।।23।।

स्वीयहद्दाद्रेक्काणा भागस्थनेत्थशालतः।
मध्यमोत्तमकम्बूलं हीनाधिकृतिनोत्तमम्।।24।।

उत्तमाधमता नीचरिपुगेहस्थितेन चेत्।
स्वद्रेष्काणांशगश्चन्द्रः स्वमोच्चस्थेत्थशालकृत्।।25।।

मध्यमोत्तममेतच्च पूर्वस्मान्न विशिष्यते।
स्वहद्दादिपदस्थेन कम्बूलं मध्यमध्यमम्।।26।।

मध्यमं च कम्बूलं स्याद्धीनाधिकृतिखेटजम्।
मध्यमाधम कम्बूलं नीचारिभगखेटजम्।।27।।

इन्दुः पदोनः स्वर्क्षोच्चस्थितेनाप्युत्तमं तु तत्।
स्वहद्दादिगतेनापि पूर्ववन्मध्यममुच्यते।।28।।

पदोनेनापि मध्यं स्यादिति युक्तं प्रतीयते।
नीचारिस्थेनेत्थशालेऽधमकम्बूलमुच्यते।।29।।

नीचशत्रुभगश्चन्द्रः स्वाभोच्चस्थेत्थशालकृत्।
अधमोत्तमकम्बूलं पूर्वतुल्यफलप्रदम्।।30।।

चन्द्रो नीचारिगेहस्थः स्वहद्दादिगतेन चेत्।
तत्रेत्थशाली कम्बूलमुच्यतेऽधममध्यमम्।।31।।

इन्दुर्नीचारिगेहस्थः पदोनेनेत्थशालकृत्।
कम्बूलमध्यमं ज्ञेयं पूर्वतुल्यफलप्रदम्।।32।।

नीचारिभस्थखेटेन नीचारिभगतः शशी।
तदित्थशाली कम्बूलमधमाधममुच्यते।।33।।

मेषे रविः कुजो वाऽपि वृषे कर्केऽथवा शशी।
तत्रेत्थशाली कम्बूलमुत्तमोत्तमकायकृत्।।34।।

वृश्चिकस्थः शशी भौमः कर्के तत्रेत्थशालतः।
अधमाधमकम्बूलं कार्यविध्वंसदुःखदम्।।35।।

एवं पूर्वोक्तभेदानामुदाहरणयोजना।
उक्तलक्षणसम्बन्धादूहनीया विचक्षणैः।।36।।

8. Kambool yoga

Kambool yoga is an important and auspicious yoga for success. There are many classifications of it according to the degrees of strength. All the verses have been taken together because they all relate to one yoga.

This yoga arises when the lords of lagna and of the concerned house are in Ithesal and Moon joins one or both in Ithesal. This yoga is strong or weak etc. according to the position of the planets and Moon. The basis of classification is that:

1. Yoga is very good if the lagna lord and the lord of the concerned house are in their own houses or in the houses of their exaltation.
2. The yoga is medium if the above lords are in their signs of navamsa or hadda.
3. The yoga is weak if the above planets are in the houses of their debility or in the house ruled by their enemies.

In the following verses the author gives details of the various types of Kambool yogas, that is the strongest, stronger, strong, weak, weaker and weakest etc. This classification has been based on the position of the lords of lagna and of the concerned house.

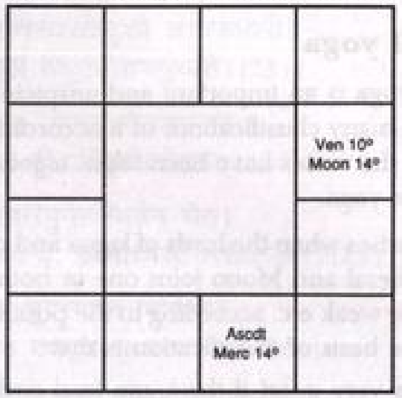
(a) Uttom-o-Uttam or the best Kambool yoga

The yoga arises when Moon and the two lords involved are in Ithesal with each other occupying their own houses or the houses of their respective exaltations. Moon's Ithesal even with one of them is enough. This is the best kind because all the planets involved are in their dignities.

(b) Uttam Madhyam or good of medium order

The yoga arises when the two lords are in their own Haddas/Drekkan/Navamsa and are in Ithesal with each other. If Moon is in Ithesal from his own sign or the sign of exaltation the position

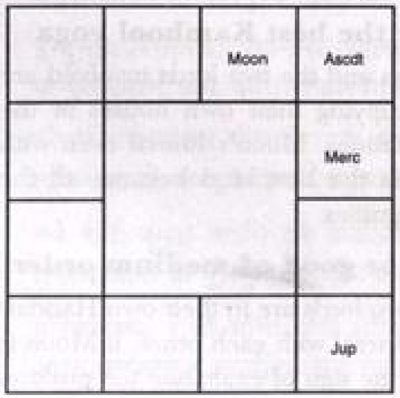
of the lords is madhyam that is mediocre whereas Moon has a dignity. By way of an example, the question is concerning 9th



house and Ascendant is Libra. Venus (lagna lord) occupies Cancer at 10° degrees within his own Hadda and Mercury the 9th lord is in Libra at 14 degrees. Both are in mutual Ithesal. Moon joins Venus in Cancer at 18 degrees. Now the three are in Ithesal. The relevant planets have no dignity except that they are in their own Haddas. Moon is in his own house. It is on account of Moon who has dignity that the yoga becomes Uttam Madhyam.

(c) Uttam Kambool or Best of 2nd order

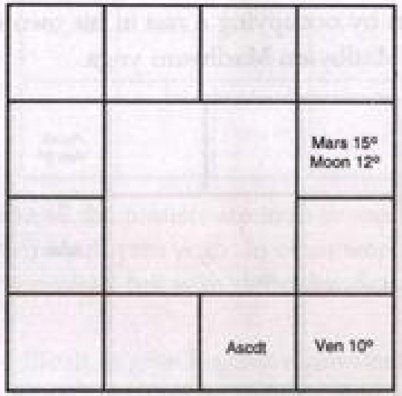
The lords of lagna and of the house concerned are in Ithesal, occupy the signs of neturals and Moon joins them from a position of dignity. This is the Uttam yoga.



Example: The lagna is Gemini and the question concerns 10th house. The 10th lord Jupiter is in the house of Mercury and Mercury in the sign of Moon. As Moon is in his house of exaltation the yoga becomes Uttam.

(d) Uttam adham yoga (Best of worst)

If the lagna lord and the lord of the house occupy the signs of their debility or if their enemies are in Ithesal and Moon has an Ithesal with either of them in his house of exaltation we get the example of Uttam Adham yoga.



In a case of the question of 7th house the lagna is Libra and its lord Venus occupies Virgo at 10 degrees and Mars lord of 7th is posited in Cancer at 15 degrees. Both these planets are in Ithesal from their houses of debility but Moon joins them in Cancer at 12 degrees which is his own house. This becomes the example of Uttam adham yoga.

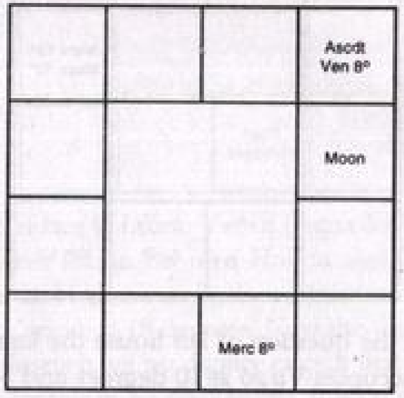
(e) Madhyam Uttam yoga (Good of Medium order)

If the lagna lord and the lord of the relevant house are in their own signs or in the sign of their exaltation and Moon joins them from a sign of his own Navamsa or drekkana we have the Madhyam Uttam yoga. Suppose in the example at (d) above Venus occupies his own house at 24 degrees and Mars likewise occupies Aries at 28 degrees. If Moon joins them in Ithesal in Capricorn we have Madhyam Uttam yoga. Here Moon is not in a high degree of dignity but the other two planets are having good dignity.

It may be clear here that the Madhyam Uttam is not different in nature from Uttam Madhyam yoga.

(f) Madhyam-Madhyam yoga

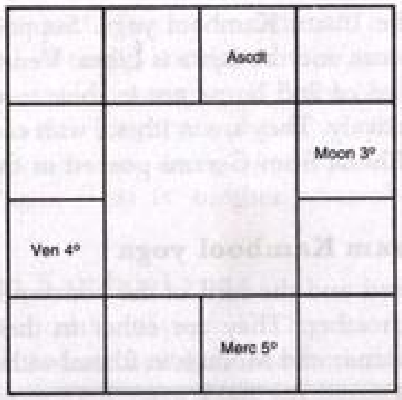
If the lagna lord and the lord of the relavant house are in Ithesal occupying rasis in their drekkan, Hadda or navamsa and Moon joins them by occupying a rasi in his own drekkan we get the example of Madhyam-Madhyam yoga.



Suppose the lagna is Gemini and the question is about 5th house. Mercury the lagna lord occupies Libra and Venus the 5th lord occupies lagna and Moon has Ithesal with Mercury from his own sign in his own navamsa and drekkan. This is Madhyam-Madhyam yoga. Success or the achievement of the desired object is assured but the native has to work hard for attainment.

(g) Madhyam Kambool yoga

If the lagna lord is in Ithesal with the lord of the house and both of them are related to their neutral planets and Moon also is not in very high dignity we have the example of Madhyam Kambool yoga. In a question of progeny the lagna is Taurus. Mercury is in Libra at 5 degrees, Venus in Capricorn at 4 degrees and Moon at 3 degrees in Cancer. Here Venus is in his own Hadda and so also is Mercury. Moon is in his own navamsa and

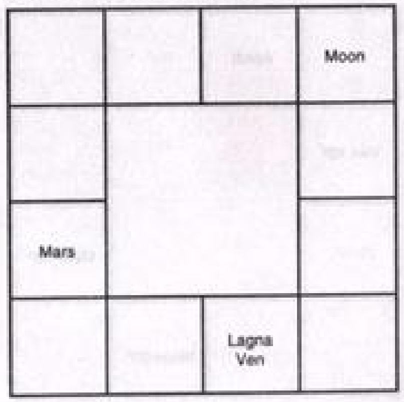


drekkan. Because all the planets are in their medium dignities we call it a Madhyam Madhyam yoga. In other words we can say that the progeny is promised but with difficulty. Some efforts have to be made.

It may be difficult to give English equivalent for every word. Uttam means good, Madhyam means medium and Adham means of low quality. The readers may find no difficulty in understanding the meaning of these words now after this classification.

(h) Uttam Kambool yoga

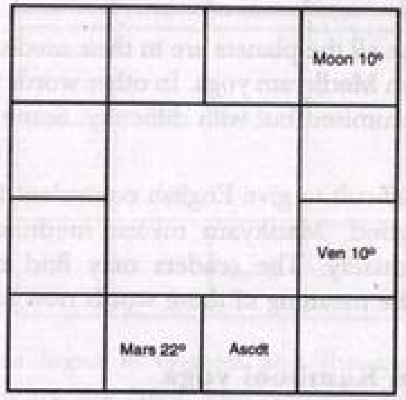
If the lords of lagna and concerned house are posited in their own signs or in the signs of their own exaltation and are in Ithesal with each other and Moon joins them from the sign of his neutral



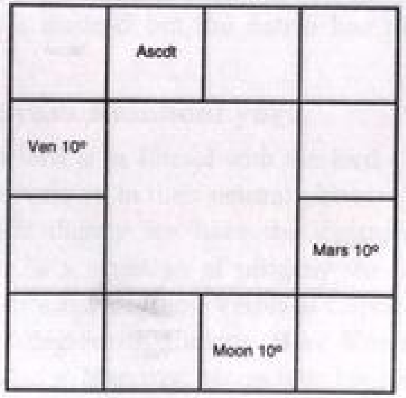
planet we get the Uttam Kambool yoga. Suppose the question relates to 2nd house and the lagna is Libra. Venus, lord of lagna and Mars the lord of 2nd house are in their own and house of exaltation respectively. They are in Ithesal with each other. Moon joins Venus in Ithesal from Gemini posited in the drekkan of a neutral.

(i) Madhyam Kambool yoga

The lagna lord and the lord of the concerned house are in Ithesal with each other. They are either in their own Hadda, drekkana or Navamsa and Moon is in Ithesal without any dignity.



This is Madhyam Kambool yoga. Here the question relates to 2nd house and lagna is Libra. Venus occupies Leo at 10 degrees and Mars occupies Scorpio at 22 degrees with Moon in Gemini at



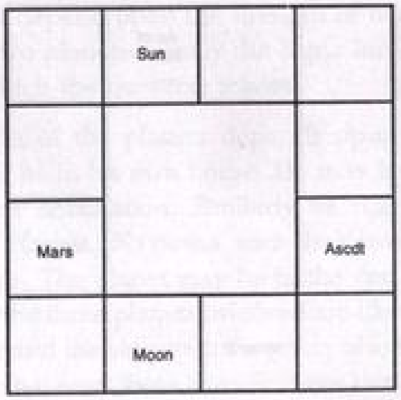
10 degrees. Venus and Mars are in their own haddas and Moon in that of neutral. We may have another example, the question relates to 2nd house. The ascendant is Aries. Mars is in Leo at 10 degrees. Venus is at 10 degrees in Aquarius and Moon in Libra. None of the planets has any strength by way of dignity. All are of madhyam strength. This is another example of madhyam kambool yoga.

(j) Adham Kambool yoga

This is a lower quality of yoga. The lagna lord and the lord of the house concerned are having Ithesal from the houses of their debility and Moon joins them from the house of a neutral we have the example of Adham Kambool yoga. In a question of progeny and Virgo lagna if Mercury occupies Pisces and Saturn occupies Aries and Moon is posited in Gemini, we get Adham Kambool yoga.

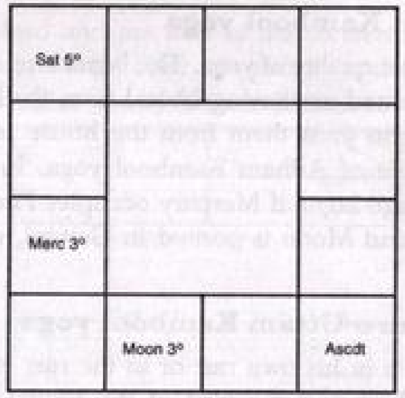
(k) Adham-o-Uttam Kambool yoga

Moon here is in his own rasi or in the rasi of his exaltation and the lagna lord and the lord of the house concerned are posited in the houses of their debility or those of their enemies. When they are in Ithesal we get an example of Adham-o-Uttam Kambool yoga. The result is the same as of Uttam Adham Kambool yoga. Leo is the lagna and question relates to 9th house. Mars and Sun are posited in their signs of exaltation but Moon is in the sign of his debility.



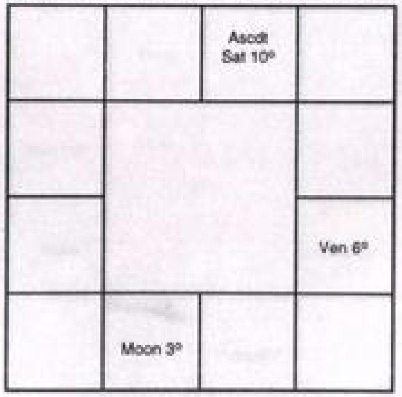
(l) Adham Madhyam Kambool yoga

Moon is in his house of debility or of the enemy and the other two planets are in their own hadda, navamsa or drekkan forming Ithesal we get this quality of yoga. In a question relating to house 5 we have Virgo as the ascendant. Mercury is posited in Capricorn in his own Hadda and so also is Saturn. Moon occupies the house of debility. This is the example of this type of Kambool yoga.



(m) Adham Kambool yoga

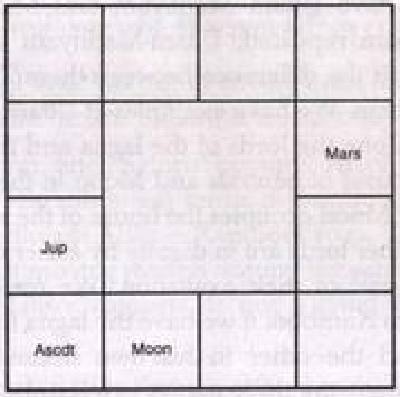
Moon is in the enemy camp or in his rasi of debility and has Ithesal with the lord of lagna and lord of the house concerned. This type is an example of Adhyam Kambool yoga. Suppose the question is of 10th house and Taurus is rising as the lagna. Saturn in the lagna, Venus in Leo and Moon in Scorpio form the



example of Adham Kambool yoga. This is not a good yoga for success. A lot of hard work is required to gain success.

(n) Adham Adham Kambool yoga

The lord of lagna and that of the house concerned occupy the houses of their enemies or debility and are in Ithesal with each other. Moon joins the Ithesal in the same capacity. We get the example of Adham Adham Kambool yoga. Here the question relates to 5th house and Sagittarius rises as the lagna. All the planets involved are in their debilities. Hence this is Adham Adham Kambool yoga.



Notes:

It may be observed from the above that various shades of Kambool yogas depend upon the strength or otherwise of Moon and the other two planets namely the lagna lord and the lord of the house to which the question relates.

The strength of the planets depends upon various factors. The planet may be in his own house. He may be in the house of his exaltation or debilitation. Similarly he may be in his own varga like the Hadda, Navamsa and drekkana which are the important vargas. The planet may be in the rasi of his netural or the enemy. All the three planets involved are likewise classified as strong, stronger and the strongest; they may also be weak, weaker and weakest. In between these classifications there may be places/

positions where he is neither weak nor strong. The various classifications of Uttam etc. are based on these positions. We may have as many permutations and combinations and we may have equal number of shades.

It may also be mentioned that on the basis of these permutations and combinations some authors say that there are 32 such combinations. There are some who say that they are 16 only. The number of combinations may be decreased or increased but the classifications remain the same. In the combinations classified above we have seen how the same classifications appear again and again. We have Uttam Madhyam and Madhyam Uttam, Uttam and Adham repeated, Uttam-Madhyam and Madhyam-Uttam etc. What is the difference between them? We may examine only two of them. We have examples of Uttam Kambool yoga at (c) and (h). In one the lords of the lagna and of the house are posited in the houses of neutrals and Moon in the sign of exaltation. In the other Moon occupies the house of the sign of a neutral planet and the other lords are in dignity by either occupying their own rasi or the rasi of their exaltation. We may have another example of Uttam Kambool if we have the lagna lord in his house of exaltation and the other in his own house. The point in reference is that there are three parties to a Kambool yoga and we may go on changing their places and have the numbers repeated. The results of the yoga should be well assessed according to the position of planets and explained.

मेषस्थेऽब्जे शनीत्यादिदृष्टान्तान्मन्दशीघ्रयोः।
एकर्क्षावस्थितावित्थशालादीनपरे जगुः।।37।।

तदयुक्तं नीचगस्य नीचेन रिपुणा रिपोः।
इत्थशालः कार्यनाशीत्युक्तं तत्र यतः स्फुटम्।।38।।

लग्नकार्यपयोरित्थशाले चैकोऽपि नीचगः।
स्वर्क्षादिपदहीनोऽन्योऽत्रेन्दुः कम्बूलयोगकृत्।।39।।

तत्र कार्याल्पता ज्ञेया यथा जात्यन्यमर्थयन्।
अन्यजातिः पुमानर्थं तथैतत्कवयो विदुः।।40।।

These verses say something about the Kambool yoga itself. Some scholars hold the view that to have an Ithesal the two planets – slow and fast moving planets should be posited in the same sign. The two planets here are the lord of lagna and the lord of the relevant house. This concept of Ithesal does not appear to be logical. If this is accepted we may not have so many kinds of yogas as above. There is no single sign which is the sign of exaltation or debilitation of two planets and we may not be able to explain the following quotation taken from Samar Singh.

यदि नीचो नीचेन च मुथशिलकारी तथा रिपुद्विंषता।
तत् कम्बूलं नेष्टं चन्द्रोऽपि विनाशकोऽमुष्मिन्।।

(If the planet in debility or in enemy's rasi has Ithesal with the planet in the same position there is no success).

When Moon and Saturn occupy Aries and when this Muthasil yoga (Esraph yoga) forms a Kambool yoga we get an example of Madhyam Adham Kambool yoga. This is so because the slow and fast moving planets occupy the same rasi. This yoga, as the nomenclature suggests, is not a good type of yoga for success.

It may be stated here that the reference made above is to the following verse quoted in full here.

मेषस्थेऽब्जे शनिना कर्कस्थे भृगुणा स्त्रियां कविना।
मकरस्थे गुरुणा सह मीनस्थे ज्ञेन न शुभं च

(If Saturn and Moon in Aries, Moon and Mars in Cancer, Moon and Venus in Virgo, Moon and Jupiter in Capricorn and Moon and Mercury in Pisces are forming Ithesal the Ithesal is inauspicious and not conducive to success.) It is not quite clear how Moon and Mars forming Ithesal is a bad yoga. According to the definitions given above it is Uttam-Adham yoga that is it is the best amongst the worst combinations. Moon is in an Uttam position being in his own rasi in Cancer and Mars by virtue of being there is in debility. For a bad yoga it is necessary that the Ithesal is between two planets in debility or in the signs of enemies.

It has been said above that the lords of lagna and lord of the concerned house in the same capacity forming Muthasil yoga with Moon are in Ithesal. What happens when the lords are in different position is explained here. If one of them is in his sign of debility and the other is not in his own house, navamsa, hadda or drekkan but forms Muthasil yoga with Moon then also we have Kambool yoga. Such type of yogas, however, are generally not conducive to a good success. This is just like a beggar begging the person of a higher caste for some alms gets some money only and not as much as the person would have otherwise given. The scholars should give due consideration to the type of yoga before giving its results.

यस्याधिकारः स्वर्क्षादिः शुभो नाप्यशुभोऽपि च।
केनाप्यदृश्यमूर्तिश्च स शून्याध्वग इष्यते।।41।।

Here is the explanation of "Shoonya Marga Gata" planet. Shoonya means zero, Marga means path. In simple words it means the planet going on a path which is zero. The planet is in Shoonya Marga when he is neither in his dignity (being in his own sign, sign of exaltation, hadda, navamsa, or drekkan) nor in any indignity (being in his sign of debility or in the sign of his enemy) and has no good or bad influences over him by aspects or conjunctions etc. We do not find any such reference even in Samar Singh's work.

लग्नकार्येशयोरित्थशाले शून्याध्वगः शशी।
उच्चादिपदशून्यत्वान्नेत्थशालोऽस्य केनचित्।।42।।

यद्यन्यर्क्ष प्रविश्यैष स्वर्क्षोच्चस्थेत्थशालवान्।
गैरिकम्बूलमेतत्तु पदोनेनाशुभं स्मृतम्।।43।।

लप्स्ये सुखमिति प्रश्ने सिंहलग्ने रविः क्रिये।
अष्टांशैः सुखयः कुम्भे भौमोंऽशरविभिस्तयोः।।44।।

इत्थशालोऽस्ति तत्रेन्दुः कन्यायां चरमेंऽशके।
स्वर्क्षादिपदहीनस्य नेत्थशालोऽस्य केनचित्।।45।।

स स्वोच्चगेन शनिनाऽन्यर्क्षस्थेनेत्थशालकृत्।
गैरिकम्बूलमन्येन सहायाल्लाभदायकम्।।46।।

9. Gairi Kambool yoga

Following factors form Gairi Kambool yoga.

1. The lagna lord and the lord of the relevant house are in Ithesal.
2. Moon is in Shoonya Marga and being with the above two lords does not form a Muthasil yoga with them.
3. Such a Moon is in the last degree of the sign.
4. Moon forms Muthasil yoga with any planet in the next sign Moon is to enter.

Such a Gairi Kambool yoga is as fruitful or otherwise as the Kambool yoga. If the Ithesal of Moon is with a planet who is neither in his own house, house of exaltation etc. the yoga would be inauspicious.

Example: There is a question pertaining to 4th house and the lagna rising at the moment of question was Leo. Lagna lord Sun occupies Aries at 8 degrees and the 4th lord Mars is posited in Aquarius at 12 degrees. Sun and Mars form a Muthasil yoga. Moon in the last degrees of Virgo is devoid of any good quality. He is about to enter Libra where Saturn is posited and the sign is the sign of exaltation for Saturn. Here Gairi Kambool yoga becomes auspicious because of Saturn.

शून्येऽध्वनीन्दुभयोर्नेत्थशालो न वा युतिः।
खल्लासरो न शुभदः कम्बूलफलनाशनः।।47।।

10. Khallasar yoga

Moon is in Shoonya Marg and forms no Ithesal with the lord of lagna or the relevant house. There is no intermingling of orbs. This is called the Khallasar yoga. The result is disappointment and failure.

अस्तनीचरिपुवक्रहीनभा दुर्बलो मुथशिलं करोति चेत्।
नेतुमेष न विभुर्यतो महोऽन्ते मुखेऽपि न स कार्यसाधकः।।48।।

केन्द्रस्थ आपोक्लिमगं युनक्ति भूत्वादितो नश्यति कार्यमन्ते।
आपोक्लिमस्थो यदि केन्द्रयातं विनश्य पूर्वं भवतीह पश्चात्।।49।।

11. Radda yoga (Cancelling yoga)

Radda means cancellation. If there is an Ithesal between a weak planet and the lord of the relevant house the weak planet does not help in achievement of the desired object. Such an Ithesal is called the Radda yoga. The weak planet means a planet who is combust, within the orb of Sun, in the enemy camp or retrograde.

If a weak lord of the relevant house, occupying a quadrant forms Muthasil yoga with the lagna lord in a cadent house there appears to be some progress but that is all an illusion. The end-result is not a happy one.

If the planet in the cadent house has a Muthasil yoga with a planet in the quadrant the result is vice versa. In the begining there is great disappointment but the net result is a happy one.

मन्दःस्वभोच्चादिपदे स्थितश्चेत्पदोनशीघ्रेण कृतेत्थशालः।
तत्रापि कार्यं भवतीति वाच्यं वक्रादिनिर्वीर्यपदे न चेत्स्यात्।।50।।

12. Duphalikutha yoga

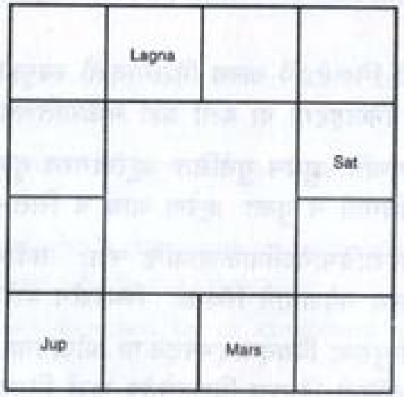
There is a slow moving planet. He is in his dignity. He may be in his own rasi, in exaltation, in his own Hadda, Drekkana or Navamsa. Such a slow moving planet forms Ithesal with a fast moving planet who has none of the above dignities. This Ithesal

yoga is called the Duphalikutha yoga. This portends success. If however the fast moving planet is a weak planet (weakness as explained earlier) the yoga portends ill. It is not conducive to success.

वीर्योनितौ कार्यविलग्ननाथौ स्वक्षादिगेनान्यतरो युनक्ति।
अन्यौ यदा द्वौ बलिनौ तदान्यसाहाय्यतः कार्यमुशन्ति सन्तः।।51।।

13. Dutthottha yoga

The lord of lagna and the significator lord are weak, combust, in debility or in enemy's sign or are retrograde and within the orb of Sun and weak. One of them is in Muthasil yoga with a planet in his own sign, in the sign of exaltation, navamsa, and hadda etc. This composite yoga is called Dutthottha yoga and gives success to the efforts. Suppose the question is about the 10th house and lagna is Aries. Mars the lagna lord is in Libra and Saturn the 10th lord is in Cancer. Mars forms Ithesal with Jupiter in his own house, Sagittarius. There will be success in efforts for the promotion of the prospects of 10th house.

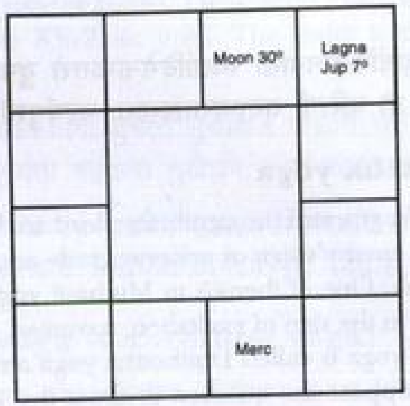


बली राश्यन्तगोऽन्यर्क्षगामी दीप्तांशकैर्महः।
दत्तेऽन्यस्मै कार्यकरस्तम्बीरो लग्नकार्यपोः।।52।।

14. Tambeera yoga

If the lagna lord and the lord of signification are not in Muthasil yoga with each other and the faster moving planet is in

the last degree of the sign and forms Ithesal with a slow moving planet in the next sign we get the Tambeera yoga. This yoga fulfills desires.



Suppose the question is of 2nd house and the lagna is Gemini. Lagna lord Mercury occupies Libra and the 2nd lord Moon is in the last degree of Taurus. He shall mingle his rays with that of Jupiter. In fact this is the example of Bhavishyat Ithesal or future.

लग्नेऽथ केन्द्रे निकटेऽपि वास्य विलग्नदर्शी स्वगृहोच्चदृक्के।
मुसल्लहे स्वे निजहद्दगो वा बली ग्रहो मध्यगतिस्त्वशीघ्रः।।53।।

कृतोदयो मार्गगतिः शुभेन युतेक्षितः क्रूरखगस्य दृष्ट्या।
क्षुताख्ययानाधिगतो न युक्तः क्रूरेण सायं च सितेन्दुभौमाः।।54।।

यदोदयन्ते परारात्रिभागैर्जीवाकजावन्हि नराः सवीर्याः।
अन्यं निशीनस्य नवैकभागे स्थिताः स्थिरर्क्षेन बलेन युक्ताः।।55।।

स्त्रियश्चतुर्थात्पुरुषा वियद्भाद्भषट्कगा ओजभगाः पुमांसः।
समे परे स्युर्बलिनौ विमृश्य विशेषमेतेषु फलं निगद्यम्।।56।।

15. Kuttha yoga

If a planet in the ascendant is aspected by a planet in Kendra or the Panaphara house which should be his own or exaltation Kuttha yoga is formed. This yoga helps in the fulfilment of desires.

Actually the Kuttha yoga is no specific yoga or combination of planets. This is virtually a study of strength of planets and their inter-action, assessment of fruit yielding power of planets and then divining the results.

There are many sources of strength but those that are given in the slokas are as under:

1. The planet posited in the ascendant is very strong.
2. The planets posited in houses 4, 7 or 10 are also strong but not as strong as the planet in lagna.
3. Next in order is the strength of planets in Panapharas succeedents, or houses 2, 5, 8 and 11. They are in no way weaker than those in the quadrants though they are in the lower rung of the ladder.
4. The above are followed by the planets who aspect lagna or occupy the cadent houses 3, 6, 9 and 12.
5. The planet in his own house, in house of exaltation, in his drekkan, navamsa and hadda are also strong in a sliding order.
6. The slow moving planet is sometimes stronger than the fast moving planet.

The other source of strength is based on the following factors.

1. The planet who is out of combustion is strong and so also is the planet who is not retrograde.
2. The planet aspected by or conjoined to a benefic is strong.
3. The planet not aspected by a malefic or conjoined to it or has an adverse aspect like the 4th, 10th or 7th or 1st is strong.

The third source of strength is based on the following.

1. Venus, Moon and Mars, if out of combustion in the afternoon, are strong.

2. Jupiter and Saturn, if out of combustion in the later half of the night are strong.
3. The male planets that is Sun, Jupiter and Mars are strong during the day.
4. The female planets are strong in the night. The female planets are Venus, Moon, Mercury and Saturn. Mercury and Saturn are usually taken to be eunuchs or aphrodites, but there is no such classification in the Tajik system.
5. The planets not in the sign of navamsa of Sun are strong.
6. The planets occupying Taurus, Leo, Scorpio and Aquarius are also considered strong. (They are fixed signs).
7. Male planets are strong if they occupy any house from 11th to 3rd and female planets in houses 4th to 10th.
8. Male planets are strong in odd signs and female in even signs.

(In the above signs due care should be taken to see whether the sign is the sign ruled by the planet, his sign of exaltation, friendly sign and the sign of navamsa etc.).

लग्नात्षष्ठाष्टमेऽन्त्येऽनृजुरिगृहगो नीचगो वक्रगामी
क्रूरैर्युक्तोऽस्तगो वा यदि च मुथशिली क्रूरनीचारिभस्थैः।
क्षुद्दृष्ट्याक्रूरदृष्टो व्ययरिपुमृतिगैरित्थशालं विधित्सुः
कुर्वन्वा निर्बलोऽयं स्वगृहनगगो राहुपुच्छास्यवर्ती।।57।।

अनीक्षमाणस्तनुमस्तभागस्थितः स्वभोच्चादिपदैश्च शून्यः।
क्रूरेसराफी न स वीर्ययुक्तः कार्यं विधातुं न विभुर्यतोऽसौ।।58।।

चन्द्रः सूर्याद् द्वादशे वृश्चिकाद्ये खण्डे नेष्टोऽन्त्ये तुलायां विशेषात्।
राशीशेनादृष्टमूर्तिर्न सर्वैर्दृष्टो ज्ञेयः शून्यमार्गः पदोनः।।59।।

क्षीणो भान्ते नो शुभो जन्मकाले पृच्छायां वा चन्द्रः एवं विचिन्त्यः।
शुक्ले भौमः कृष्णपक्षेऽर्कसूनुः क्षुद्दृष्ट्येन्दुं वीक्षते नो शुभोऽसौ।।60।।

शुक्ले दिवा नृगृहगोऽर्कयुतः शशांकं
कृष्णे कुजो निशि समर्क्षगतः प्रपश्येत्।
दोषाल्पतां वितनुतेऽपरथा बहुत्वं
प्रश्नेऽथवा जनुषि बुद्धिमतोहनीयम्।।61।।

16. Durpha yoga

Here there is the mention of weakness of the planets.

1. The planet occupying the 6th, 8th or 12th house from the lagna in an annual, monthly or daily progressed chart is weak.
2. The planet occupying the houses stated above in the horary chart are weak.
3. The retrograde planet is weak.
4. The planet in enemy's sign, in the sign of debilitation, in the same sign with malefics is weak.
5. The planet aspected by 4th, 7th, 10th or 1st aspect of any cruel planet is also weak.
6. The planet in Ithesal with a weak planet is also weak.

There are some other features of a weak planet. The words used are 'not strong'. They should not be considered as weak. They may at best be called as unable to offer results.

1. The planet not aspecting lagna.
2. The planet posited in the navamsa of the sign of combustion.

   (A planet gets combust near Sun. He is also considered weak if he occupies the sign of the navamsa of Sun).
3. The planet with no dignity of exaltation, own sign, own drekkana or hadda.
4. The planet having Esrapha yoga with the malefics.

The planets in the above circumstances are unable to deliver the good. There may be some hindrances in success.

Now the author says about Moon. He is inauspicious if (1) he is in the 12th sign from Sun, (2) in the first half of Scorpio and in the later half of Libra, (3) not aspected by the lord of the sign occupied by Moon, (4) not aspected by other planets, (5) Moon on Shoonya Marg (as explained earlier), and (6) without any dignity.

At (2) in the above paragraph we have used the words "first half" and "later half" of Scorpio and Libra respectively. The actual words in the text are वृश्चिकाद्ये खण्डे नेष्ठोऽन्त्ये तुलायां which means in the beginning and in the end of Scorpio and Libra respectively. In such cases normally the first and the last degree of the rasi is taken into account. Going by this concept we can say that Moon is weak in the first degree of Scorpio and last degree of Libra. Some learned scholars have taken it to mean the half of the two parts which does not appear, quite justified. Scorpio rasi as a whole is the sign of Moon's debility and 3 degrees of it is the place of extreme debility. In case of Libra we can say that it is the sixth sign from the sign of exaltation. Readers may have their own reservations. We feel that later half and first half is the proper translation. Most commentators have used the words पूर्वार्ध (first half) and उत्तरार्ध (later half).

Besides the above, Moon remains weak from 8th day of dark fortnight to the 8th day of the following bright fortnight Moon is considered inauspicious when he is posited in the last navamsa of any sign. Such points are taken note of in the birth charts and horary charts. If Moon is aspected by Mars in the bright fortnight and by Saturn in the dark fortnight and the aspect is 4th, 7th, 10th and 1st which are inimical aspects, the results are inauspicious.

Further details are provided here. If in the bright fortnight during day time Saturn posited in the odd numbered signs aspects Moon we get Durpha yoga but the evils of the yoga are diminished to some extent. Same results follow if in the dark fortnight Mars aspects Moon from even numbered signs. Evils are increased if Mars does not aspect Moon. All

these things are taken into account both in the birth chart and the horary chart.

नन्दत्रिषड्लग्नभवर्क्षपुत्रव्यया इनाद्धर्षपदं स्वभोच्चम्।
त्रिभं त्रिभं लग्नभतः क्रमेण स्त्रीणां नृणां रात्रि दिने च तेषाम्।।62।।
श्रीगर्गान्वय भूषणं गणितविच्चिन्तामणिस्तत्सुतो-
ऽनन्तोनन्तमतिर्व्यधात्खलमतध्वस्त्यै जनुः पद्धतिम्।
तत्सूनुः खलु नीलकण्ठविबुधो विद्वच्छ्रियानुज्ञया
योगान्षोडश हर्षभानि च तथा संज्ञाविवेकेऽभ्यधात्।।63।।

Harshasthanas of Planets

Harsha means joy or happiness. There are certain positions where planets feel happy that is they have some powers to grant honours to the native:

1. All planets in own houses and houses of exaltation are happy and wield power to grant the honours. Some scholars feel that the power to yield fruits is doubled in the house of exaltation but according to Tajik system this is not so. It is equal in both the houses.
2. Apart from the above the auspicious houses from the lagna for each planet are as under:

   Sun in 9th, Moon in 3rd, Mars in 6th, Mercury in lagna, Jupiter in 11th, Venus in 5th and Saturn in 12th house.
3. Male planets are strong during the day and female planets during the night.
4. Besides the above, female planets are powerful in the houses 1, 2, 3 and 7, 8 and 9 from lagna. Harshasthanas for males are 4, 5, 6, 10, 11 and 12 from lagna. (As has been said earlier there are no eunuch planets in Tajik system. Moon, Venus, Mercury and Saturn are females and the rest are males).

The unit of strength of planets is reckoned in Biswas and it is 5 units on each count. Maximum strength a planet can get on the above counts shall be 20 Biswas or 20 units.

The following chart refers to a night time lagna that is the Sun has set. Sun gets nil strength here.

Moon gets 5 units. He fulfills condition (3) only. Mars gets 5 units or account of condition (4) above. Mercury also gets 5 units only for fulfilling condition (3) above. We can work out the strength of other planets also in the same way.

3

Sahams

Sahams are important events of life. While a bhava or a house stands for a number of events the Saham stands for a particular event of life. The sages have identified some sensitive points in annual progressed charts and these sensitive points are arrived at by specific manipulations explained below.

There are 50 Sahams according to Neelkantha, 48 according to Venkatesa and 21 Sahams according to Kesava. Some scholars have prepared a list of 75 Sahams.

Before going into details of Sahams and the mathematical manipulations it is important that the Varshaphala and the birth charts should be carefully studied. When any particular Saham is required to be worked out in any Varshaphala it has to be checked up from the birth-chart whether the results are indicated in the birth chart also. There is, for instance, a Vivaha Saham or a Saham for marriage. Unless marriage is indicated in the birth chart Vivaha Saham in the annual chart shall simply not work. The one thing which can be said about the concept of Sahams is the firm belief that the events are compulsory in the life of each native. This is a very wrong conception. Marriage is not a compulsory feature in every life. Some persons get a number of children while there are some unfortunate persons who do not get even a single child. Some persons have no brother or sister. Bhratra Sahams in such cases need not be worked out if the birth chart does not indicate any brother or sister. In very rare cases it may

be that the native gets a brother even against the indications of his/her birth charts. In such cases the good results can be attributed to some good deeds of the native done during the present incarnation which have matured to give results in the same incarnation. The only charm in life is that the events are uncertain and the people go on working for them in the hope of getting them some day. Had the life been too simple and easy to read there would have been no charm. There would have been no question of nursing hopes and working for them.

पुण्यं गुरुर्ज्ञानयशोऽथ मित्रं माहात्म्यमाशा च समर्थता च।
भ्राता ततो गौरवराजतातमाता सुतो जीवितमम्बुकर्म।।1।।

मान्द्यं च मन्मथकली परतः क्षमोक्ताशास्त्रं
संबन्धुसहमं त्वथ बन्दकं च।
मृत्योश्चसद्मपरदेशधनान्यदाराः
स्यादन्यकर्मसवणिक्त्वथकार्यसिद्धिः।।2।।

उद्वाहसूतिसन्तापाः श्रद्धा प्रीतिर्बलं तनुः।
जाड्यव्यापारसहमे पानीयपतनं रिपुः।।3।।

शौर्योपायदरिद्रत्वं गुरुताऽम्बुपथाभिधम्।
बन्धनं दुहिताऽश्वश्च पञ्चाशत्सहमानि हि।।4।।

There are in all 50 Sahams. They are:

1. Punya or Fortune
2. Guru/Vidya or Learning
3. Gyan or Knowledge
4. Yasha or Fame
5. Mitra or Friend
6. Mahatamya or Greatness
7. Asha or Desire
8. Samarthya or Competence
9. Bhrata or Brother
10. Gaurava or honours

11. Rajya or Kingdom
12. Pita or Father
13. Mata or Mother
14. Suta or Son
15. Jiva or life
16. Ambu
17. Karma/Action
18. Physical inability/Lack of enthusiasm
19. Kamadeva/Sex
20. Kali/Strife
21. Kshama/Forgiveness
22. Shastra/Science
23. Bandhu/Relatives
24. Bandhak/Imprisoned
25. Mrityu/Death
26. Pardesa/Foreign Country
27. Dhan/Wealth
28. Anya Dara/Lust for other's wife
29. Anya Karma
30. Vanik/Business
31. Karya Siddhi/Success
32. Vivaha/Marriage
33. Sutika/Pregnancy
34. Santaap/Sorrow
35. Shraddha/Devotion
36. Preeti/Love
37. Bala/Strength
38. Tanu/Body
39. Jadya/Chronic disease
40. Vyapar/Trade

41. Paniyapatan/Voyage
42. Shatru/enemy
43. Shaurya/Bravery
44. Upaya
45. Daridrata/Poverty
46. Guruta/Greatness
47. Ambu/Water
48. Bandhan/Imprisonment
49. Duhita/Kanya
50. Ashwa/Horse

सूर्योनचन्द्रान्वितमन्हि लग्नं वीन्द्वर्कयुक्तं निशि पुण्यसंज्ञम्।
शोध्यर्क्षशुद्ध्याश्रयभान्तराले लग्नं न चेत्सैकभमेतदुक्तम्।।5।।

व्यत्यस्तमस्माद्गुरुविद्ययोस्तु संसाधनं पुण्यवियुक्सुरेज्यः।
दिवा विलोमं निशि पूर्ववत्तु यशोऽभिधं तत्सहमं वदन्ति।।6।

पुण्यसद्म गुरुसद्मतस्त्यजेद्द्वयं ययो निशि सितान्वितं च तत्।
सैकता तनुवदुक्तरीतितो मित्रनामसहमं विदुर्बुधाः।।7।।

पुण्याद्भौमं शोधयेदुक्तवत्स्यान्माहात्म्यं तन्नक्तमस्माद्विलोमम्।
शुक्रं मन्दादन्हि नक्तं विलोममाशाख्यं स्यादुक्तवच्छेषमूह्यम्।।8।।

सामर्थ्यमारात्तनुपं विशोध्य नक्तं विलोमं तनुपे कुजे तु।
जीवाद्विशुध्येत्सततं पुरावद् भ्राताऽर्किहीनाद् गुरुतः सदोह्यः।।9।।

दिने गुरोश्चन्द्रमपास्य नक्तं रविः क्रमादर्कविधू च देयौ।
रीत्योक्तया गौरवमर्कमार्केरपास्य वामं निशि राजतातौ।।10।।

In these and the following Verses the author tells us how to work out each Saham.

1. Punya Saham

If the commencement of the year is during day time (between the rising and the following setting of Sun) deduct Sun's longitude from that of Moon and add the longitude of lagna. If the lagna does not fall between Sun to Moon add 30° degrees more.

If the birth or the commencement of the year is the night the procedure is Vice Versa regarding deductions. In our case the Ishta is 57/22 Ghatis that is the year commences in the night. We shall have here (Sun - Moon) + Ascdt. (9 - 25.28) - (10 - 0.49) + (9 - 06.05). The result is 8 - 00 - 43. We do not add 30 degree because the lagna falls between Moon and Sun.

2. Guru/Vidya Saham

The procedure is just the reverse of Punya Saham so far as deduction is concerned. If the commencement of the year is in the night deduct Sun from Moon and if it is otherwise Moon is to be deducted from Sun.

In our case it shall be (10-0.49) - (9 - 25.28) + (9 - 06.05) + 30 degrees because lagna does not come between Sun and Moon. The result is 10 - 11. 26.

(The lagna or whatever is added further should fall between the longitude of the planet deducted and the longitude of the planet from whom deducted if 30 degrees are not to be added.

3. Gyan or Knowledge Saham

It is same as Guru/Vidya Saham

4. Yasha Saham

For Yasha Saham if the commencement of the year is during the day Punya Saham has to be deducted from the longitude of Jupiter. All the other procedure remains the same. If the commencement is during the night we have Punya Saham minus Jupiter.

In the standard horoscope we have (8 - 00.43) minus (9 - 10.01) + (9 - 06.05) that is 7 - 26.47.

5. Mitra Saham

If the year commences during the day Punya Saham has to be deducted from Guru Saham and otherwise it is vice versa. To the result so obtained we add longitude of Venus (not of the ascendant). Add 30 degrees if Venus does not appear between the longitude to be deducted and from which to be deducted.

In the standard horoscope we have (8 - 00.43) - (10 - 11.26) + (9 - 11.00) + 30° = 8 - 00.17

6. Mahatamya Saham

The Punya Saham is the basis here. If the year commences during the day the longitude of Mars should be deducted from the Punya Saham and if it is the night time for the commencement of the year the longitude of Punya Saham has to be deducted from Mars. Lagna has to be added in both the cases.

7. Asha Saham

If the commencement of the year is during day time the longitude of Venus should be deducted from the longitude of Saturn. If it is otherwise, vice versa should be done. Lagna should be added in both the cases as in the earlier cases.

8. Samarthya Saham

If it is day time commencement of the year the longitude of the ascendant lord should be deducted from that of Mars and added to the longitude of ascendant. If it is night time Mars should be deducted from the ascendant lord and longitude of ascendant added.

If, however, Mars happens to be the lagna lord the longitude of Mars should be deducted from the longitude of Jupiter and the longitude of ascendant should be added. This is irrespective of the time of commencement of the year.

9. Bhrata Saham

The longitude of Saturn should be deducted from the longitude of Jupiter. This is irrespective of the time of the commencement of the year. The other procedure of adding the longitude of lagna etc. and 30 degrees if need be is common to all Sahams even though it might have been missed in some cases.

10. Gaurav Saham

In the day time commencement of the year it would be Jupiter minus Moon plus Sun plus 30 degrees if Sun does not fall between Moon and Jupiter. If it is the night time commencement

of the year we shall have Jupiter minus Sun plus Moon Plus 30 degrees if Moon does not fall between Sun and Jupiter.

11. Rajya Saham and 12. Pitra Saham

Rajya Saham and Pitra Saham are the same because in some classics father and Rajya both come under the domain of 10th house. If the commencement of the year is day time we should have Saturn minus Sun plus Ascendant plus 30 degrees if required. If it is night time commencement we have Sun - Saturn plus ascendant plus 30 degrees if required.

मातेन्दुतोपास्य सितं विलोमं नक्तं सुतोऽहर्निशमिन्दुमीज्यात्।
स्याज्जीविताख्यं गुरुमार्कितोऽन्हि वामं निशीदं सममम्बयाऽम्बु।।11।।

कर्मज्ञमारान्निशि वाममुक्तं रोगाख्यमिन्दुं तनुतः सदैव।
स्यान्मन्मथोलग्नपमिन्दुतोऽन्हि वामं निशीन्दुं तनुपं सदाऽर्कात्।।12।।

कलिक्षमे स्तो गुरुतो विशुद्धे कुजे विलोमं निशि पूर्वरीत्या।
शास्त्रं दिने सौरिमपास्य जीवेद्वामं निशि ज्ञस्य युतिः पुरावत्।।13।।

दिवानिशं ज्ञाच्छशिनं विशोध्य बन्ध्याख्यमेतन्निशि बन्दकं स्यात्।
वामं दिवैतन्मृतिरष्टमर्क्षादिन्दुं विशोध्योक्तवदार्कियोगात्।।14।।

13. Mata Saham

If the commencement of the year is during day time we get Moon - Venus plus ascendant plus 30 degrees if need be and if it is night time commencement we have Venus minus Moon plus lagna plus 30 degrees if need be.

14. Putra Saham or Suta Saham

Irrespective of the time of commencement of the year we have Jupiter minus Moon plus lagna plus 30 degrees if need be.

15. Jiva Saham

If the commencement of the year is day we have Saturn minus Jupiter plus lagna plus 30 degrees if need be. In the case of night time commencement we have Jupiter minus Saturn plus lagna plus 30 degrees if need be.

16. Ambu Saham

Ambu Saham is the same as Mata Saham.

17. Karma Saham

If the commencement of the year is day time we have Mars minus Mercury plus lagna plus 30 degrees if needed. In case of night time commencement it is Mercury minus Mars plus ascendant plus 30 degrees if need be.

18. Physical inability Saham

Irrespective of the time of commencement of the year either in the day or at night we have lagna minus Moon plus lagna plus 30 degrees if needed.

19. Kamadeva Saham

If it is the day time commencement of the year it is Moon minus lagna lord plus lagna plus 30 degrees if need be. In the case of night time commencement it is lagna lord minus Moon plus lagna and plus 30 degrees if required. If Moon herself happens to be the lagna lord, we always deduct, irrespective of the time of commencement Lagha lord from Sun following the rest of the procedure intact.

20. Kali Saham

In day time commencement of the year it is Jupiter minus Mars plus lagna plus 30 degrees if need be. In night time commencement of the year it is Mars minus Jupiter plus lagna plus 30 degrees as the case may be.

21. Kshama Saham is the same as Kali Saham.

22. Shastra Saham

In day time commencement it is Jupiter minus Saturn plus lagna plus 30 degrees if need be and in night time commencement it is Saturn minus Jupiter plus lagna plus 30 degrees if need be.

23. Bandhu Saham

Irrespective of the time of the commencement of the year Bandhu Saham is Mercury minus Moon plus lagna plus 30 degrees if required.

24. Bandhak Saham

If the commencement of the year is in the night Bandhu Saham is the Bandhak Saham also otherwise it is Moon minus Mercury plus lagna plus 30 degrees if need be.

25. Mrityu Saham

Irrespective of the time of commencement of the year Mrityu Saham is always 8th cusp minus Moon plus Saturn plus 30 degrees if Saturn does not fall between Moon and the 8th cusp.

देशान्तराख्यं नवमाद्विशोध्य धर्मेश्वरं सन्ततमुक्तवत्स्यात्।
अहर्निशं वित्तपमर्थभावाद्विशोध्य पूर्वोक्तवदर्थसद्म।।15।।

सितादपास्यार्कमथान्यदाराह्वयं सदा प्राग्वदथान्यकर्म।
चन्द्राच्छनिं वाममथो निशायां शश्वद्वणिज्यं दिनबन्दकोक्त्या।।16।।

शनेर्दिवार्कं निशि चन्द्रमार्कैर्विशोध्य सूर्येन्दुभनाथयोगात्।
स्यात्कार्यसिद्धिः सततं विशोध्य मन्दं सितात्स्यात्तु विवाहसद्म ।।17।

गुरोर्बुधं प्रोज्झ्य भवेत्प्रसूतिर्वामं निशीन्दुं शनितो विशोध्य।
षष्ठं क्षिपेदुक्तदिशा सदैव सन्तापसद्माऽरमपास्य शुक्रात्।।18।।

श्रद्धा सदा प्रोक्तदिशाऽथ पुण्यं विद्याख्यतः प्रोज्झतसदापुरोक्त्या।
प्रीत्याख्यमुक्तं बलदेहसंज्ञे यशः समे जाड्यमपास्य भौमात्।।19।।

शनिं विलोमं निशि चान्द्रियोगाद्व्यापारमाराज्ज्ञमपास्य शश्वत्।
पानीयपातः शशिनं विशोध्य सौरेर्विलोमं निशि पूर्ववत्स्यात्।।20।।

26. Pardesa/Deshanter Saham

We get this Saham by 9th cusp minus the 9th lord plus lagna

plus 30 degrees if need be. This is irrespective of the time of the commencement of the year.

27. Dhana or Artha Saham

Irrespective of the time of commencement of the year Dhana Saham is 2nd cusp minus 2nd lord plus lagna plus 30 degrees if need be.

28. Anya Dara Saham

Irrespective of the time of commencement of the year this Saham is obtained by Venus minus Sun plus lagna plus 30 degrees if lagna is not between Sun and Venus.

29. Anya Karma Saham

If the commencement of the year is day time it is Moon minus Saturn plus lagna plus 30 degrees if need be. If the commencement is night time it is Saturn minus Moon plus lagna plus 30 degrees if need be.

30. Vanik Saham

Irrespective of the time of commencement the Vanik Saham is the same as the Bandhak Saham explained earlier.

31. Karya Siddhi Saham

In day time commencement of the year it is Saturn minus Sun plus lord of Sun sign plus 30 degrees if the lord of Sun sign is not between Sun and Saturn. In the night time commencement of the year it should be Saturn minus Moon plus the lord of the sign occupied by Moon plus 30 degrees if the lord of Moon sign is not between Moon and Saturn.

32. Vivaha Saham

Irrespective of the time of the commencement of the year it is Venus minus Saturn plus lagna plus 30 degrees if need be.

33. Prasava/Sutika Saham

In day time commencement of the year Jupiter minus Mercury plus lagna plus 30 degrees if need be. In night time commencement it is Mercury minus Jupiter plus lagna plus 30 degrees if need be.

34. Santaap Saham

Always deduct Moon from Saturn and add the 6th cusp plus 30 degrees if the 6th cusp does not fall between Moon and Saturn.

35. Shraddha Saham

Irrespective of the time of the commencement of the year it is Venus minus Mars plus lagna plus 30 degrees if needed.

36. Preeti Saham

Irrespective of the time of commencement of the year it is Vidya Saham minus Punya Saham plus lagna plus 30 degrees if needed.

37. Bala Saham and 38. Tanu Saham

They are the Yash Saham and not different from it.

39. Jadya Saham

In the day time commencement of the year it is Mars minus Saturn plus Mercury plus 30 degrees if Mercury is not between Saturn and Mars. In the night time commencement we have Saturn minus Mars plus Mercury. The other procedure remains as it is.

40. Vyapar Saham

Irrespective of the time of commencement of the year it is Mars minus Mercury plus lagna plus 30 degrees if needed.

41. Paniya Patan Saham

In day time commencement of the year it is Saturn minus Moon plus Lagna plus 30 degrees if needed. In night time commencement we have Moon minus Saturn plus lagna plus 30 degrees if needed.

मन्दं कुजात्प्रोज्झ्य रिपुर्विलोमं रात्रौ भवेद्भौमविहीनपुण्यात्।
शौर्यं विलोमं निशि पूर्ववत्स्यादुपाय इज्यं शनितो विशोध्य।।21।।

वामं निशि ज्ञं तु विशोध्य पुण्याज्ज्ञयुग्विलोमं निशि तद्दरिद्रम्।
सूर्योच्चतः सूर्यमपास्य नक्तं चन्द्रं तदुच्चाद् गुरुता पुरोक्त्या।।22।।

कर्कार्द्धतः प्रोज्झ्य शनिं स्याज्जलाध्यान्यथा निशि।
पुण्याच्छनिं विशोध्याऽन्हि वामं निशि तु बन्धनम्।।23।।

चन्द्रः सितादपास्योक्तं सदा कन्याख्यमुक्तवत्।
पुण्यादर्कमपास्याय योगादश्वोऽन्यथा निशि।।24।।

42. Shatru Saham

In the event of day time commencement of the year Mars minus Saturn plus lagna plus 30 degrees as the case may be is the Shatru Saham. If it is night time commencement we have Saturn minus Mars plus lagna etc.

43. Shaurya Saham

In the day time commencement of the year Punya Saham minus Mars plus lagna etc. In the event of night time commencement it is Mars minus Punya Saham plus lagna etc.

44. Upaya Saham

In day time commencement it is Saturn minus Jupiter plus lagna etc. In the night time commencement it is Jupiter minus Saturn plus lagna etc.

45. Daridrata Saham

In day time commencement: Punya Saham minus Mercury plus Mercury plus 30 degrees as the case may be. In the night time commencement it is Mercury minus Punya Saham plus Mercury plus 30 degrees etc.

(In the day time commencement we may say that Punya Saham may be treated as Daridrata Saham also).

46. Guruta Saham

In the day time commencement the longitude of Sun's exaltation point minus Sun plus lagna plus 30 degrees as the case may be.

In the night time commencement the longitude of Moon's exaltation point minus Moon plus lagna plus 30 degree if required.

47. Jalapath Saham/Ambupath Saham

In day time commencement of the year we have 105 degrees minus Saturn plus lagna plus 30 degrees if required. In the night time commencement it is Saturn minus 105 degrees plus lagna plus 30 degrees if required. This is called journey by sea.

48. Bandhan Saham

In day time commencement of the year we have Punya Saham minus Saturn plus lagna plus 30 degree if required. as the case may be. In night time commencement it is Saturn minus Punya Saham plus lagna plus 30 degree if required.

49. Kanya/Duhita Saham

Irrespective of the time of commencement of the year it is Venus minus Moon plus lagna plus 30 degrees if required.

50. Ashwa Saham

In day time Punya Saham minus Sun plus the 11th cusp plus 30 degrees if need be. In night time commencement it is Sun minus Punya Saham plus 11th cusp plus 30 degrees if need be.

Our Sahams worked out in the standard progressed chart are given in the statement attached. The details of the chart etc. preceed the statement of Sahams.

Annual Progressed Chart (Seconds rounded up to nearest minute)

	s	°	′
1. Punya Saham	8	00	43
2. Guru/Vidya	10	11	26
3. Gyan Saham	10	11	26
4. Yasha	7	26	47
5. Mitra	8	00	17
6. Mahatamya	6	17	24
7. Asha Saham	7	06	44
8. Samarthya	3	04	24
9. Bhratra	8	05	45
10. Gaurav	9	15	22
11. Rajya	7	21	12
12. Pitra	7	21	12
13. Mata	8	16	16
14. Putra	8	15	17
15. Jiva	7	05	45
16. Ambu	8	16	16
17. Karma	1	27	03
18. Physical inability	9	11	21
19. Kamdev	11	15	37

	s	°	′
20. Kali	6	08	06
21. Kshama	6	08	06
22. Shastra	10	06	25
23. Bandhu	9	11	16
24. Bandhak	10	03	54
25. Mrityu	5	20	44
26. Pardesa	5	19	25
27. Dhan	8	06	56
28. Anya Dara	8	21	37
29. Anya Karma	9	16	37
30. Vanik	10	3	54
31. Karya Siddhi	0	19	53
32. Vivaha	7	06	44
33. Prasava	9	29	04
34. Santaap	4	20	44
35. Shraddha	1	05	03
36. Preeti	11	16	48
37. Bala	7	26	47
38. Tanu	7	26	47
39. Jadya	3	1	19
40. Vyapar	5	15	02
41. Paniya Patan	7	26	33
42. Shatru	3	04	24
43. Shaurya	6	17	24
44. Upaya	7	05	45
45. Daridrata	10	05	17
46. Guruta	1	08	16
47. Jalpath Ambu	5	01	26
48. Bandhan	0	15	3
49. Kanya	8	16	17
50. Ashwa	9	11	05

स्वनाथहीनं सहमं तदंशाः स्वीयोदयघ्ना विहृतास्त्रिशत्या।
तत्सद्मपाको दिवसैर्हि लब्धैः स्यात्तद्दशायां तदसम्भवे वा।।25।।

स्वोच्चादिसत्पदगतो यदि लग्नदर्शी
वीर्यान्वितः सहमपो यदि नेक्षतेऽ म्।
नाऽसौ बली रविशशिश्रितमेशदर्श-
पूर्णान्तलग्नपबलस्य विचारणेत्थम्।।26।।

पञ्चवर्गीबलेनोनो न हर्षस्थानमाश्रितः।
अबलोऽयं लग्नदर्शी बली स्वल्पेऽस्ति चेत्पदे।।27।।

स्वस्वामिना शुभखगैः सहितं च दृष्टं
स्वामी बली च यदि तत्सहमस्य वृद्धिः।
यत्स्वामिना शुभखगै न युक्तदृष्टं
तत्सम्भवो नहि भवेदिति चिन्त्यमादौ।।28।।

अष्टमाधिपतिना युतेक्षितं पापदृग्युतमथेत्थशालि तैः।
सम्भवेऽपि विलयं प्रयाति तत्तेन जन्मनि पुरेदमीक्ष्यताम्।।29।।

आदौ जन्मनि सर्वेषां सहमानां बलाबलम्।
विमृश्य सम्भवो येषां तानि वर्षे विचिन्तयेत्।।30।।

Calculation of Sahams etc. has been given above. The questions are the timings of the Sahams or the events indicated by the Sahams and whether the Sahams etc. are strong enough to yield results. In the first place we have to see the timings of the Sahams. Just as the lagna, 7th house or Venus, the significator of marriage are present in all the charts yet the natives remain unmarried the case of Sahams is also the same. There is a Vivaha or marriage Saham yet there may be no marriage in store for the native. In the first instance, therefore we may find the time of event. The method is the relevant Saham minus the Saham lord multiplied by the rising time of the sign divided by 300. The result is the days when we may expect the result of the Saham under consideration. The lord of the Saham is the lord of rasi in which the Saham falls.

We take up the Vivaha Saham. It is 7^{s}-06°.44′ Saham rasi lord is Mars. By deducting the rasi lord from Saham we get

(7^{s}-06°-44′) – (5^{s}-12°-02′) = 1^{s}-24°-42′. Converting it into degrees we get 54°.42′. Saham rasi is Scorpio. Its rising period is 351. Multiplying 54 degrees and 42 minutes by 351 we get 19119.42. Now divide it by 300 we get 64 day approximately. This is the time since the commencement of the year when the Vivaha can be expected. If in the society of the native marriages are not celebrated at such an early age. Hence the Vivah Saham shall not yield fruits.

The point of emphasis here is that we should first know whether the fruits of the Saham should be expected during the year under consideration. This is however the method of finding out the time.

We may take another Saham, the Vidya Saham. The Vidya Saham is 10-11.26. Its lord is Saturn whose longitude is 11-10.21. By deducting Saturn from Saham we get 11-01.05 or 331.05 Saham rasi is Aquarius whose time is 247. Multiplying the 331.05 by 247 we get 81778.35. Dividing it by 300 we get 273 days and 14 hours. The time for Vidya Saham to give results is 273 days from the inception of the year.

Now the strength or weakness of the Sahams is discussed. Main condition of strength is that Saham lord should aspect the lagna. If he does not aspect the lagna Sahan is not strong. In addition to this if the Saham lord is in his own house, house of exaltation, own hadda or navamsa he gets strong. The planets in their own signs or exaltation are extra strong planets. Those planets who are in their haddas are medium strong and those planets who are in their Tri rasi or navamsas come in the last rung of ladder of strength. The planet weak in Pancha Vargeeya Bala etc. is weak to give the results. The Saham, aspected by its lord or by benefics and whose lord is strong and who is conjoined with good planets promotes its signification. The Saham which does not have the above characteristics is weak. Such Sahams do not fulfil their significations. The Saham aspected by the 8th lord or conjoined to him, or aspected by or conjoined with the malefics or is in Ithesal with them makes it impossible to yield the fruits even if 8th lord is benefic.

The most important duty of the astrologer is to assess the strength of each Saham before going for predictions etc.

सबले पुण्यसहमे धर्मसिद्धिर्धनागमः।
शुभस्वामीक्षितयुते व्यत्यये व्यत्ययं विदुः।।31।।

लग्नात्षष्ठाष्टरिःफस्थं धर्मभाग्ययशोहरम्।
शुभस्वामिदृशा प्रान्ते सुखधर्मादिसम्भवः।।32।।

पापयुक्छुभदृष्टं चेदशुभं प्राक्ततः शुभम्।
शुभयुक्तं पापदृष्टमादौ शुभमसत्परे।।33।।

यत्राब्दे पुण्यसहमं शुभं शुभावहः।
अनिष्टेऽस्मिञ्छुभो नेति पुण्यमादौ विचारयेत्।।34।।

सूतौ षष्ठाष्टरिःफस्थे मध्ये पापहतं पुनः।
पुण्यं धर्मार्थसौख्यघ्नं पत्यौ दग्धे फलं तथा।।35।।

सहमान्यखिलानीत्थं सूतौ वर्षे विचिन्तयेत्।
मान्द्यारिकलिमृत्यूनां व्यत्ययादादिशेत्फलम्।।36।।

Punya Saham is important because the year in which Punya Saham bestows its grace is the auspicious year for the native. It is therefore always necessary to work out the Punya Saham and assess its strength etc. before going in further.

The grace of Punya Saham is indicated by the fact that the native develops religious feelings and gains wealth also. If this grace is not available there is loss of wealth as well as religious feelings etc. The Punya Saham is strong if it is aspected by or conjoined with its lord or the benefics.

If the Punya Saham is in the 6th/8th or 12th house it indicates misfortunes. If it is, being in any of these three houses, aspected by the benefics there are mixed results. In the first half of the year there shall be misfortunes and in the later half the native would be fortunate. Misfortunes follow through out the year if the Punya Saham is aspected by and conjoined to the malefics. The whole year is fortunate if the Punya Saham is aspected and conjoined to the benefics. It has been said earlier that the Punya Saham in the 6th/8th or 12th house is inauspicious. If in addition the lord of the Saham is also afflicted the miseries increase.

For the good results of the Sahams, their lords etc., as given above, should be strong but this is not so for Roga, Shatru, Kali and Mrityu Saham. In these cases it is otherwise. We get better results if the Sahams etc. are weak and worse results if they are strong.

कार्यसिद्धिसहमं युतं शुभैर्दृष्टमूथशिलगं जयप्रदम्।
संगरेऽथ शुभपापदृष्टियुक् क्लेशतो जय उदीरितो बुधैः।।37।।

कलिसद्म मिश्रखगदृष्टिसंयुतं यदि पापमूथशिलगं कलेर्मृतिम्।
अथ तत्र सौम्यसहितावलोकिते जयमेति मिश्रदृशितः कलिव्यथे।।38।।

विवाहसद्माधिपसौम्यदृष्टं युतं शुभैर्मूथशिलं शुभाप्तिम्।
कुर्याद्यदा मिश्रसमेतदृष्टं कष्टादथ क्रूरमृतीश्वरैर्न।।39।।

Karya Siddhi Saham

If the Saham is conjoined with, aspected by or in Ithesal with the benefics the native is victorious over his enemies and virtually destroys them. If the Saham is conjoined with, aspected by or in Ithesal with the malefics the native may get victory but it is very difficult.

Kali Saham

There is a likelihood of death in quarrels if the Saham is aspected by or conjoined with both malefics and benefics and the malefics form Muthasil yoga with the Saham. If the Saham is aspected by or conjoined with benefics there shall be victory over enemies. If however both types of planets affect it there shall be quarrels, strifes and controversies.

Vivaha Saham

There is no marriage during the year if the Saham is conjoined with or aspected by the malefics and is having Muthasil yoga with the lagna lord or the 8th lord.

If the Saham is affected by both malefics and benefics marriage becomes a difficult proposition. Marriage is easily fixed if

the Saham is aspected by or conjoined with or in Ithesal with Saham lord or the benefics.

यशोऽधिपे नैधनगे खलेन युतेक्षिते सद्यशसो विनाशः।
पापार्जितस्यायशसोऽस्ति लाभो नष्टौजसि स्यात्कुलकीर्तिनाशः।।40।।

शुभेत्थशाले शुभदृग्युते वा बलान्विते स्याद्यशसोऽभिवृद्धिः।
युद्धे जयो वाहनशस्त्रलाभः पापेसराफायशोऽर्थनाशः।।41।।

आशा तदीशश्च षडष्टरिःफविवर्जितः सौम्ययुतेक्षितश्च।
स्याद्वाञ्छितार्थाम्बरवाहनादिलाभः खलेक्षायुतितोऽतिदुःखम्।।42।।

Yash Saham

If the lord of the Saham happens to be posited in the 8th house and then is aspected by or conjoined with a malefic the name and fame etc. earned as a result of good deeds of the earlier incarnations gets lost to the native and notoriety etc. is there. If in addition the Saham lord is posited in the 8th house the fame of the entire family is destroyed.

Yash means name, fame and honour. It is the result of some good karmas in the previous incarnation. If the lord of the Saham is conjoined with a benefic or aspected by it or is in Ithesal yoga with a benefic there is a promotion of fame and honour and it bestows victory over the enemy. The native gets without much efforts the arms, ammunition and wealth etc. If, however, Israf occurs with a malefic the opposite happens.

Asha Saham

Asha means wishes or desires. If the lord of the Saham occupies houses other than the 6th, 8th or 12th and is conjoined with or aspected by benefics the native is to get comforts and wealth etc. to his satisfaction. If the aspect/conjunction is with malefics the native is to get troubles and miseries of all kinds.

मान्द्याधिपः पापयुतेक्षितश्च पापः स्वयं रोगकरो विचिन्त्यः।
चेदित्थशालो मृतिपेन मृत्युस्तदा भवेद्धीनबलेऽतिकष्टात्।।43।।

स्वस्वामिसौम्येक्षणभाजि मान्द्ये नाथे सवीर्येऽष्टषडन्त्यवर्जे।
रोगस्तदा नैव भवेद्विमिश्रयुतेक्षिते रुग्भयमस्ति किञ्चित्।।44।।

Roga Saham

1. If the Saham lord is conjoined with or aspected by the malefics, some disease or sickness is likely to arise.
2. If the Saham lord is weak in the above circumstances the death is with misery and troubles.
3. If the 8th lord is in Ithesal with the Saham lord the native is likely to die during illness.
4. The native does not get illness if the Saham lord is not posited in the 6th/8th or 12th house, if he is strong and aspected by or conjoined with the benefics.
5. There is the fear of illness if the Saham lord is affected both by the benefics and the malefics.

अर्थाख्यं शुभनाथदृष्टसहितं द्रव्यागमात्सौख्यदं
पापैर्दृष्टयुतं च वित्तविलयं कुर्यादथो पापयुक्।
सद्दृष्टं च शुभेत्थशालि यदि तत्पूर्वं धनं नाशयेत्
पश्चादर्थसमुद्भवं च ससुखं व्यत्यासतो व्यत्ययः।।45।।

Artha Saham

1. The Dhana Saham is helpful if the Saham lord is aspected by or conjoined with the benefics.
2. The wealth is lost or destroyed if the Saham lord is conjoined with or aspected by the malefics.
3. The wealth etc. in the first stage is lost or destroyed and later regained if the Saham lord is influenced by both the benefics and the malefics and forms an Ithesal with the benefic.

रिपुदृष्ट्या रिपोर्भीतिस्तस्करादेर्धनक्षयः।
मित्रदृष्ट्या मित्रयोगाद्धनं मानो यशः सुखम्।।46।।

Despite the above Ithesals, conjunctions or aspects as noted earlier we have to be very careful about the nature of aspects. A friendly aspect even by the malefics helps in the promotion of the results of the Saham. An inimical aspect of planets of whatever nature indicates that the fear of enemies persists.

सत्स्वामिदृष्टं युतमात्मजस्य लाभं सुखं यच्छति पुत्रसद्म ।
पापान्वितं सौम्यखगेत्थशालि प्राग्दुःखदं पुत्रसुखाय पश्चात्।।47।।

पापान्वितं पापकृतेसराफं नाशाय पुत्रस्य गतौजसीशे।
सूतो सुतेशः सहमेश्वरोऽब्दे पुत्रस्य लब्ध्यै शुभमत्रदृष्टः।।48।।

Putra Saham

1. The native gets a son if the Saham is aspected by or joined with a benefic.
2. If the Putra Saham is influenced by conjunction of the malefics but there is an Ithesal with a benefic there are inauspicious results in the beginning and auspicious later.
3. There is the loss of son if the Putra Saham is conjoined with or has an Esrapha yoga with the malefics and the Putra Saham lord is weak.
4. If the Putra Saham lord happens to be the 5th house lord at birth and is aspected or conjoined with benefics blesses the native with a son.

Note: While the conjunctions and aspects etc. do help/mar the results of the saham, nature of aspects and the strength or weakness of the Punya Saham have power to do or undo the results of Sahams. The word 'Punya' does not refer to any one event of life. It is a composite term indicating the general good and bad as a whole.

पित्र्यं सदीक्षितयुतं पतियुक्तदृष्टं
तातस्य यच्छति धनाम्बरमानसौख्यम्।
पत्यौ गतौजसि मृतौ खलमूसरीफे
नाशः पितुश्चरगृहे परदेशयानात्।।49।।

शुभेत्थशाले खलखेटयोगे गदप्रकोपः प्रथमं महान् स्यात्।
पश्चात्सुखं विन्दति पूर्णवीर्ये नाथे नृपान्मानयशोऽभिवृद्धिः।।50।।

Pitra Saham

1. The son is the source of happiness, wealth, honour and fame to the father if the Pitra Saham is conjoined or aspected by the benefics or its lord.
2. If the Pitra Saham lord is weak, combust and is posited in the 8th house having Musarifa yoga with a malefic the father of the native dies. The father dies in a foreign land if the Pitra Saham lord occupies Aries, Cancer, Libra or Capricorn.
3. If the Pitra Saham has an Ithesal with benefics and is conjoined with a malefic the father of the native gets ill first and the comforts from the son (native) follow.
4. If the lord of Pitra Saham is very strong the native is honoured by the State.

बन्धनाख्यसहमं युतेक्षितं स्वामिना नहि तदास्ति बन्धनम्।
पापवीक्षितयुतेऽस्ति बन्धनं पापजे मुथशिले विशेषः।।51।।

Bandhan Saham

Bandhan means limitations. The normal use of the term means imprisonment because imprisonment carries all sorts of limitations.

1. There is no imprisonment if the Saham is aspected by or conjoined with its own lord.
2. The imprisonment is unavoidable if the Saham is conjoined with or aspected by the malefics.
3. If the Saham and its lord are in Muthasil yoga with malefics the imprisonment is especially unavoidable.

गौरवाख्यसहमं युतेक्षितं स्वामिना शुभखगैः सुखाप्तये।
राजगौरवयशोऽम्बराप्तये पापवीक्षितयुते पदक्षतिः।।52।।

शुभाऽशुभैर्दृष्टयुतं खलैश्चेत्कृतेत्थशालं धनमाननाशम्।
पूर्वं विधत्ते चरमे शुभेत्थशाले सुखं वाहनशस्त्रलाभम्।।53।।

Gaurava Saham

Gaurava means respect and honour. In the olden days it was the state or the king who could be the source of respect and honour.

1. There are state honours, comforts, prestige and position if the lord of Saham is aspected by or conjoined with its lord or a benefic.
2. The position, prestige and honours earned earlier are all lost to the native if the Saham lord is aspected or conjoined with a malefic.
3. There is loss of honour etc. if the Saham lord is conjoined with or aspected by both type of planets. This would be so even if the Saham lord is in Ithesal with malefics.
4. If there is an Ithesal of the Saham lord with a benefic it is only in the end that he gets honour etc.

कर्मभावसहमाधिपाः शुभैः स्वामिना मुथशिला बलान्विताः।
हेमवाजिगजभूमिलाभदाः पापदृष्टियुतितोऽशुभप्रदाः।।54।।

दग्धा वक्राः कर्मवैकल्यदास्ते युक्ता दृष्टाः सौरिणा ते विशेषात्।
राज्यभ्रंशः कर्मनाशश्च राजकर्मेशौ चेन्मूसरीफौ खलेन।।55।।

Karma Saham and Karma Bhava

The Karma Saham Bhava (house) is the house where Karma Saham is identified and the lord of Karma Bhava or Karma Saham is the lord of that house. The Karma Bhava is the 10th house from the lagna and that Karma lord or the Karma Bhava lord is the lord of the 10th house from the lagna.

1. If the Karma Bhava and Karma Saham Bhava are strong and are in Ithesala with their lords and benefics the native is bestowed with land and wealth.

2. If the lords of the two houses are in Ithesal or conjoined with or are aspected by the malefics the results are inauspicious that is the land and wealth etc. are all lost.
3. If the lords are combust or within the orb of Sun or retrograde all labour for success is lost.
4. There is a loss of success particularly when the two lords are conjoined with or aspected by Saturn.
5. If the Rajya Sahama and Karma Saham lords are in Esrapha yoga with a malefic there is loss of acquisition as well as the Karma or the actions.

उपदेष्टा गुरुर्ज्ञानं विद्याशास्त्रं श्रुतिस्मृती।
मोहो जाड्यं बलं सैन्यमङ्गं देहो जलं द्युतिः।56।।

गुरुता मण्डलेशत्वं गौरवं मानशालिता।
निग्रहानग्रहविभू राजा छत्रादिलिङ्गभाक्।।57।।

माहात्म्यं मन्त्रगाम्भीर्यं धृतिर्बुद्ध्यादिशालता।
सामर्थ्यं देहजा शक्तिः शौर्यं यत्नोऽरिनिग्रहे।।58।।

आशेच्छोक्ता मतिर्धर्म्या श्रद्धा वन्दः पराश्रयः।
पानीयपतनं वृष्टिर्जलेऽकस्माच्च मज्जनम्।।59।।

आधिव्याधी तापमान्द्ये सपिण्डा बन्धवः स्मृता।
सत्यालीकं वणिग्वृत्तिराधानं प्रसवः स्मृतः।।60।।

दासत्वं परकर्मोक्तमन्यत्स्पष्टं स्वनामतः।
निरूप्याणि यथायोग्यं कुलजातिस्वरूपतः।।61।।

There are some words which are similar in meanings and may therefore cause some confusion. To ward off the confusion here is an explanation of such words. Such words are Guru, Gaurav, Karma, State power etc.

Guru means the preceptor or the one who initiates the native into religious teachings. Vidya means knowledge, Shastra means the Vedic scriptures and Smritis or the religious scriptures. Similarly jadya means ignorance, Bala or strength indicates armed strength. Deha means physical body and jala means Shobha.

Guruta likewise indicates the kingdom or lordship of the world, Gaurav stands for honour. Rajya (State) are the persons having authority of granting these things and having seal of the Government. Mahatamya means one who can render sincere advice or can think over the consequence prudently and patiently. Samarthya is physical strength or the power of the country. Shaurya is the effort to subdue the enemy. Asha is the desire. Shraddha is the religious wisdom. Bandh (Bandhan) indicates dependence upon others or slavery and Paniyapatan means to have dip or being drowned in water. Santapa means mental agony. Mandya stands for illness. Bandhu means persons of the same lineage. Vanijya means trade by hook or by crook. Prasooti means impregnation. Parkarma is employment, service or slavery.

The result of the Sahams should be understood in the context of the community etc. of the person about whom the question relates and to the circumstances of the day. We do not have kings these days. If somebody is to become a king we can say that he will have to be a great leader of his prople. If somebody in the street is to become a king he will have to become the leader of his tribe.

शुभयोगेक्षणात्सौख्यं पत्युर्वीर्यानुसारतः।
दारिद्र्यमृतिमान्द्यारिकलियुक्तो विपर्ययः।।62।।

प्रश्नकालेऽपि सहमं विचार्य प्रष्टुरिच्छया।
सर्वेषामुपयोगोऽत्र चित्रं पृच्छन्ति यज्जनाः।।63।।

The results of Sahams are good or bad according to the aspects etc. of the benefics or malefics respectively but in the case of Daridrata, Mrityu, Roga or Kali Saham it is otherwise. In other words the conditions which render the other Sahams auspicious make these Sahams inauspicious and undesirable. In some cases there may be no birth charts of the natives asking various questions relating to these sahams. In such cases the horary charts should be prepared and the Sahams calculated accordingly. These Sahams too work in horary astrology.

Note

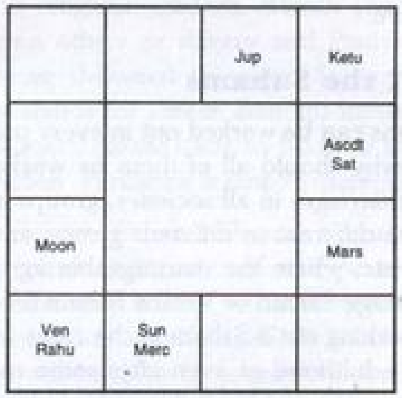
Various hints have been dropped here and there in the chapter and they do provide enough light for the guidance of the reader or the practising astrologer but they appear to be too casual to be given much attention to or to be understood in correct perspectives. More important of them have been outlined here and an attempt is made to explain them properly and in correct perspective.

Working out the Sahams

All the Sahams can be worked out in every progressed chart. The question is why should all of them be worked out in each case. There are marriages in all societies, groups and tribes. The ages for them are different in different groups and races. In the groups or tribes etc. where the marriageable age is 7-8 we may workout the marriage Saham or Vivaha Saham for the children in those ages but working out a Saham in the cases where marriageable age is after adulthood or even after some more time when the native starts earning and has independent identity would be a futile exercise. We should not do it for a child of 12 or 15 years of age.

It is a wide spread belief that astrology indicates the likelihood of an event only. Sometimes likelihood may not take shape. If we adhere to this view we need not use astrology at all. Probabilities can be told by any body of normal intelligence and keen observation. The point has risen because some Sahams are not found working in actual practice. What is required is sustained labour and research because very little appears to have been done in this respect. While the number of persons is increasing enormously very few bring their progressed charts for the year under consideration. The forecasts are generally based on planetary periods and their sub-periods etc. and when the shorter periods are required to be worked we go by transits. In respect of Sahams we should first see the probability of time permitted by the society for the particular event of life relating to them.

The next point that needs careful attention is the assessment of the potency of the Saham to yield results. While the sources of strength of planets and houses etc. have been explained there may be other factors also hampering or coming in the way of results. There may be simultaneous indications negating results. We may here refer the case of Mrs. Indira Gandhi. She had an Alpayu yoga or Short life combination. Lagna is occupied by



Saturn, a rank malefic and the death inflicting planet. Lagna is also hemmed between two malefics. The lagna lord Moon is in the house of his enemy and powerfully aspected by him, the 7th lord. The fifth house is occupied by Sun the second lord (death inflicting planet) and Mercury the 12th and 3rd lord. This combination, however, did not work for the simple reason that the 9th lord Jupiter powerfully aspects Sun and Moon, the permanent significator of lagna and the lagna lord respectively.

The third point for consideration is that events indicated in the progressed chart should be stressed only if promised in the birth chart. If there is a Mrityu yoga in any progressed chart and no such indications in the birth chart we should not be unduly worried or agitated.

4

The Major and Minor Periods of Planets

In this chapter we learn the method of calculating the periods of planets running at any particular time of the year. This information is required for the judgement of the time of occurrence of any particular event of life.

In the birth charts, for this purpose, we find out the constellation in which Moon is posited at the time of birth. The period of the lord of that constellation runs at the time of birth. The balance period of that planet is calculated according to the part that remains to be transited by Moon. After that every thing runs in a set order. If for instance Moon has transited half of the constellation of Sun the period running at the time of birth is that of Sun and the balance of Sun's period that the native has to run shall be 3 years because Sun has a total period of six years. After running 3 years of Sun's period the native shall run the period of Moon to be followed by Mars, Rahu etc. In the Tajik system it is not like this. There is no fixed order. The system is explained in the following verses.

स्पष्टान्सलग्नान्खचरान्विधाय राशीन्विनात्यल्पलवं तु पूर्वम्।
निवेश्य तस्मादधिकाधिकांशक्रमादयं स्यात्तु दशाक्रमोऽब्दे।।1।।

ऊनं विशोध्याधिकतः क्रमेण शोध्यं विशुद्धांशकशेषकैक्यम्।
सर्वाधिकांशोन्मितमेव तत्स्यादनेन वर्षस्य मितिस्तु भाज्या।।2।।

शुद्धांशकांस्तान्गुणयेदनेन लब्धध्रुवाङ्केन भवेद्दशायाः।
मानं दिनाद्यं खलु तद्ग्रहस्य फलान्यथासां निगदेत्तु शास्त्रात्।।3।।
शुद्धांशसाम्ये बलिनो दशाद्या बलस्य साम्येऽपगतेस्तु पूर्वा।
साम्ये विलग्नस्य खगेन चिन्त्या बलादिका लग्नपतेर्विचिन्त्या।।4।।
दशामानं समामानं प्रकल्प्योक्तेन वर्त्मना।
अन्तर्दशा साधनीया प्राक्पात्यांशवशेन तु।।
आदावन्तर्दशापाकपतेस्तत्क्रमतोऽपराः।।5।।

The first step in the direction is to prepare a list of planets and their longitudes. The ascendant is also treated as one of the planets for the purpose of calculating the periods. In our standard chart the list is as under.

Planet	s	°	′
Sun	9	25	28
Moon	10	00	49
Mars	5	12	02
Mercury	9	3	00
Jupiter	9	10	01
Venus	9	11	00
Saturn	11	10	21
Lagna	9	06	05

The second step is to ignore the signs in each case and make a list of planets again in the ascending order of the degrees transited in the sign. In other words the planet/lagna having the minimum number of degrees in any sign is written at the top and the others follow in an ascending order.

	°	′
Moon	0	49
Mercury	3	00
Lagna	06	05
Jupiter	10	01
Saturn	10	21
Venus	11	00
Mars	12	02
Sun	25	28

It is only a chance happening that no two or more planets have the same number of degrees. Had it been so there would have been a difficulty in deciding as to who should come first and who to follow. Amongst those planets who have equal number of degrees we have to refer to their comparative strength in the Pancha Vargeeya strength. The planet who is weaker amongst the two shall follow the stronger planet in the list. If however the strength of the planets is also the same, we have to judge the velocity of the planets. The slower moving planet shall come first in the list.

In the third step we deduct the longitude of the former planet from the latter and write this against the latter. In the above example the first in the list is Moon having a longitude of only 49 minutes. There is none earlier to him. There shall be no deductions from it and 0 degrees and 49 minutes shall be written against Moon. We come to Mercury having 3 degrees. Longitudes of Mercury minus Moon is 2 degrees and eleven minutes. This shall be written against Mercury. Proceeding this way in each case we shall have the following list. We have also converted minutes into decimals of degrees. These are called Patyamas of planets totaling 25.46.

	° ′	*Minutes in decimal*
Moon	0.49	0.82
Mercury	2.11	2.18
Lagna	3.05	3.08
Jupiter	3.56	3.93
Saturn	0.20	0.33
Venus	0.39	0.65
Mars	1.02	1.03
Sun	13.26	13.44
Total	25.28	25.46

If the total of the above figures is the same as the longitude of the last planet the correctness of the operations is confirmed. Here the total is 25 degrees and 28 minutes which is the longitude

of the Sun appearing as the last item in the list. Our operations are correct. The periods of the planets including the ascendant shall run in the order in which this last list is prepared.

The fourth step is to calculate the periods of each planet and lagna from the above data. The lunar year is of 360 days and the solar year is of 365 days 15 Ghatis, 31 Palas. We take the solar year. Some people take the lunar year. This is according to one's choice but we feel solar year is more correct because we have prepared the chart according to the solar return to his longitude at birth. The solar year is approximately 365 days and 6 hours or 365.25 days approximately. To reduce our table of multiplication and division we convert the degrees and minutes into degrees which comes to 25.46. Divide 365.25 by 25.46. The result is 14.34 which is our cardinal number for calculating the periods of each planet. Moon is 49 minutes or 0.82 degrees. This number multiplied by our cardinal number 14.34 gives us 11.76 days as period of Moon to run first. The periods of other planets and lagna can also be worked out similarly.

Moon	11.76 days
Mercury	31.26 days
Lagna	44.16 days
Jupiter	56.35 days
Saturn	4.73 days
Venus	9.32 days
Mars	14.77 days
Sun	192.72 days
	365.07 days

We have calculated the periods of each planet in the chart. It would be seen here that dasa periods of any planet depend upon the degrees transited by each planet, less degrees transited by the planet who transits the degrees less in number. The periods of each planet, with the exception of few, are a few days. In such short periods we may not need to calculate the minor periods of planets which may be only a few hours in some cases. However we may learn the method of calculating the sub or minor periods

of the planets in the major periods of each planet. The dasa periods of the planets shown above may be treated as their major periods. To work out the minor period of Jupiter divide the dasa days of Jupiter by 25.46 and the cardinal number so obtained is 2.213. Multiply the patyamsa of each planet by 2.213 and we get the minor periods of each planet which are as under.

Minor periods of Planets in the major periods of Jupiter

Planet	*days*	
Moon	1.81	
Mercury	4.82	
Lagna	6.82	
Jupiter	8.70	
Saturn	0.73	
Venus	1.44	
Mars	2.28	
Sun	29.74	
Total	56.35	(Jupiter's Period)

Note: The degrees of planets without the signs are called Krissamsas and those that come after deductions are called Patyamsas.

A consolidated statement showing the results is given below.

Planets	*Krissamsa in deg. & min.*	*Patyamsas (degree min.)*	*Patyamsas in decimals*	*Major Periods*	*Minor Periods in major periods of Jupiter*
Moon	0.49	0.49	0.82	11.76 days	1.81 days
Mercury	3.00	2.11	2.18	31.26 days	4.82 days
Lagna	6.05	3.05	3.08	44.16 days	6.82 days
Jupiter	10.01	3.56	3.93	56.35 days	8.70 days
Saturn	10.21	0.20	0.33	4.73 days	0.73 days
Venus	11.00	0.39	0.65	9.32 days	1.44 days
Mars	12.02	1.02	1.03	14.77 days	2.28 days
Sun	25.28	13.26	13.44	192.72 days	29.74 days
		25.28		365.07	56.35

It may be added here that the method adopted in the multiplication is go-mutrika system which is a cumbersome process. If the readers are interested in the system they can work on that basis. Illustrations have already been given in the book else where.

एकैकराशिवृद्ध्या चेत्तुल्यांशाद्यैर्यदा रविः।
तदा मासप्रवेशो द्युप्रवेशश्चेत्कलासमः।।6।।

मासार्कस्य तदासन्नपंक्त्यर्केण सहान्तरम्।
कलीकृत्यार्कगत्याप्तदिनाद्येन युतोनितम्।।7।।

तत्पंक्तिस्थं वारपूर्वमासार्केऽधिकहीनके।
तद्वाराद्ये मासवेशो द्युवेशोऽप्येवमेव च।।8।।

Varshaphala or the annual progressed chart is the study of shorter periods as one year. This period can be shorter. We may like to judge the events of each month. The shorter period may be even a day. We may like to cast monthly and daily charts for our purpose.

Monthly Chart

The annual chart serves the purpose of the first month of the year. When Sun reaches the same longitude (degrees and minutes etc.) in the second sign from lagna we get the start of the second month. We can go on like this till the 12 months of the Varshaphala are over.

For monthly chart as for the annual one we need the Ishta or the date and time etc. In the ephemeris we have details of daily longitudes of planet at particular time of the day. We start scanning the pages and find out the time and date when Sun reaches the exact longitude. The Sun in our standard chart was at 25 degrees and 28 minutes in Capricorn at the commencement of the year. When he reaches 25 degrees and 28 minutes in Aquarius we shall have the commencement of the second month. When shall the second month start can be worked out. In the ephemeris as on 9-3-1997 is 10^s-$24^{\circ}.44'$ and 10^s-$23^{\circ}.44'$ on 8-3-1994. We can calculate the period of day and time very easily and prepare the

monthly chart on the basis of the data. For daily chart we increase one degree in the longitude of Sun each day. The time and date when reaches that position shall be the basis of lagna for that day. On the first day of the first month Sun was at 25 degrees 28 minutes. When Sun reaches 26 degrees and 28 minutes in the same sign we shall have the commencement of the second day. Time etc. can be worked out as done in the case of monthly chart.

आसीदसीमगुणमण्डितपण्डिताग्र्यो
व्याख्यद्भुजङ्गपगवीः श्रुतिवित्सुवृत्तः।
साहित्यरीतिनिपुणो गणितागमज्ञ-
श्चिन्तामणिर्विपुलगर्गकुलावतंसः।।9।।

तदात्मजोऽनन्तगुणोऽस्त्यनन्तो योऽधोक्तदुक्तीः किलकामधेनुम्।
सन्तुष्टये जातकपद्धतिं च न्यरूपयद् दुष्टमतं निरस्य।।10।।

पद्माम्बयाऽसावि ततो विपश्चिच्छ्रीनीलकण्ठः श्रुतिशास्त्रनिष्ठः।
विद्वच्छिवप्रीतिकरं व्यधात्तं संज्ञाविवेके सहमावतंसम्।।11।।

These verses tell us about the family lineage of the author, Neelakanth. This was customary with the earlier writers. In the beginning of their works they would pray God for His blessings and give their family lineage in the last lines.

5

PART-II

VARSA TANTRA

Progressed Annual Chart and the Results of the Year Lord

स्वस्वाभिलाषं नहि लब्धुमीशा निर्विघ्नमीशानमुखाः सुरौघाः।
विना प्रसादं किल यस्य नौमि तं ढुण्ढिराजं मतिलाभहेतुम्।।1।।

Lord Ganesha is worshipped by all gods because without his blessings nobody gets his heart's desires fulfilled. I pray him to grant me intelligence and competence to do what I propose to do.

जातकोदितदशाफलं च सत्स्थूलकालफलदं स्फुटं नृणाम्।
तत्र न स्फुरति दैवविन्मतिस्तद्ब्रुवेऽब्दफलमादिताजिकात्।।2।।

On the basis of natal charts it is difficult to be precise about the occurrences of the events because the planets govern long periods of life and the events occur in the periods of the concerning planets. A long and tedious mathematical procedure is required to be precise which is not an easy job. I am here telling the results according to the old Tajik classics.

गताः समाः पादयुता प्रकृतिघ्नसमागणात्।
खवेदाप्तघटीयुक्ता जन्मवारादिसंयुताः।।3।।
अब्दप्रवेशे वारादि सप्ततष्टेऽत्र निर्दिशेत्।
शिवघ्नोऽब्दः स्वखाद्रीन्दुलवाढ्यः खाग्निशेषितः।।4

जन्मतिथ्यन्वितस्तत्र तिथावब्दप्रवेशनम्।
तत्कालेऽर्को जन्मकालरविणा स्याद्यतः समः।।5।।

एकैकराशिवृद्ध्या चेत्तुल्योंऽशाद्यैर्यदा रविः।
तदा मासप्रवेशो द्युप्रवेशश्चेत्कलासमः।।6।।

These slokas are repeated here. Sloka 3 and 4 are regarding the finding out of day etc. of the commencement of the new year. The sloka 5 is for finding out the date etc. and the sloka 6 is to find out the day etc. of the month in the monthly chart.

तात्कालिकास्तु खचराः सुधिया विधेयाः
स्पष्टो विलग्नमुखभावगणो विधेयः।
वीर्यं तथोक्तविधिना निखिलग्रहाणा-
मब्दाधिपस्य विधये कथयामि युक्तिम्।।7।।

द्विघ्नं प्रश्नाङ्गभागाद्यं शरलब्धं स्फुटेन्थिहा।
प्रश्नाङ्गाद्धायनफले तुर्येशो लग्नपो भवेत्।।8।।

It is the duty of wise astrologers to assess the Pancha Vargeeya strength of all planets.

In the horary chart we should work out the ascendant etc. The degrees etc. of the ascendant without the lagna sign should be multiplied by 2 and divided by 5. This shall be the longitude of Muntha. If it is proposed to say the results for the whole year the fourth lord should be treated as the lord for the lagna.

जन्मलग्नपतिरब्दलग्नपो मुन्थहाधिप इति त्रिराशिपः।
सूर्यराशिपतिरन्हि चन्द्रभाधीश्वरो निशि विमृश्य पंचकम्।।9।।

बली य एषां तनुमीक्षमाणः स वर्षपो लग्नमनीक्षमाणः।
नैवाब्दपो दृष्ट्यतिरेकतः स्याद् बलस्य साम्ये विदुरेवमाद्याः।।10।।

दृगादिसाम्येऽप्यथ निर्बलत्वे वर्षाधिपः स्यान्मुथहेश्वरस्तु।
पंचापि नो चेत्तनुमीक्षमाणा वीर्याधिकोऽब्दस्य विभुर्विचिन्त्यः।।11।।

बलादिसाम्ये रविराशिपोऽन्हि निशीन्दुराशीऽिति केचिदाहुः।
येनेत्थशालोऽब्दविभुः शशी स वर्षाधिपश्चन्द्रभपोऽन्यथात्वे।।12।।

These verses have also been a repetition of earlier verses. Please refer to them for explanation etc.

अब्दाधिपो व्ययषडष्टमभिन्नसंस्थो
लब्धोदयोऽब्दजनुषोः सदृशो बलेन।
निःशेषमुत्तमफलं विदधाति काये
नैरुज्यराज्यबललब्धिरतीव सौख्यम्।।13।।

बलपूर्णेऽब्दे पूर्णं शुभं मध्ये च मध्यमम्।
अधमे दुःखशोकारिभयानि विविधाः शुचः।।14।।

सूर्येऽब्दपे बलिनि राज्यसुखात्मजार्थ-
लाभः कुलोचितविभुः परिवारसौख्यम्।
पुष्टं यशो गृहसुखं विविधा प्रतिष्ठा
शत्रुर्विनश्यति फलं जनिखेटयुक्त्या।।15।।

स्यान्मध्यमं फलमिदं निखिलं तु मध्यं
स्वल्पं सुखं स्वजनतोऽपि विवादमाहुः।
स्थानच्युतिर्न च सुखं कृशता शरीरे
भीतिर्नृपान्मुथशिलो न शुभेन चेत्स्यात्।।16।।

सूर्ये बलेन रहितेऽब्दपतौ विदेश-
यानं धनक्षयशुचोऽरिभयं च तन्द्राः।
लोकापवादभयमुग्ररुजोऽतिदुःखं
पित्रादितोऽपि न सुखं सुतमित्रभीतिः।।17।।

The verses refer to the results of the Varshesha or the lord of the year according to his strength. It has also been stated as to what should be expected from the year lord according to his position in the various houses of the chart.

Houses 6, 8 and 12 in any chart, horary, natal or the progressed chart, are considered to be inauspicious. If the lord of the year occupies any house other than the above three and is outside the orb of Sun and strong in the natal chart we can expect very good results. The native is for health, wealth and prosperity for the whole year. There are three degrees of strength namely fully or very powerful, medium powerful and powerful. The results shall be according to the degree of power attained by him. If he is simply powerful, meaning not weak, the native is likely to suffer from worries, minor illnesses, and other types of troubles. We

should first assess the strength of the planet in the natal chart and say about the events in the light of natal strength of planets.

Sun as the lord of the year

If Sun is very strong the native may be blessed with all sorts of comforts like comforts from children, from family and from house or landed property. There may be honours granted by state, name and fame and defeat of enemies. If the strength is of medium order everything should be seen in that light. There may be trouble with the persons, some loss of property, some unsound health and some fear of state actions. This may happen only when Sun is not in Ithesal with any benefic. There may be no bad results if there is an Ithesal with a benefic. In short the effects of Ithesal with benefics or malefics should be taken due care of. If Sun is on the lowest rung of the ladder of strength there may be foreign travels, loss of wealth, fear from enemies, laziness, some bad name, service, sicknesses, differences of opinion with parents and fear from friends even

चन्द्रेऽब्दपे मुथशिलं येनासावब्दपोऽस्य चेत्।
कम्बूलमिन्दुना जन्म निशि वर्षं तदोत्तमम्।।18।।

वीर्यान्विते शशिनि वित्तकलत्रपुत्र-
मित्रालयस्य विविधं सुखमाहुरार्याः।
स्रग्गन्धमौक्तिकदुकूलसुखानुभूति-
र्लाभः कुलोचितपदस्य नृपैः सखित्वम्।।19।।

वर्षाधिपे शशिनि मध्यबले फलानि
मध्यान्यमूनि रिपुता सुतमित्रवर्गैः।
स्थानान्तरे गतिरथो कृशता शरीरे
श्लेष्मोद्भवश्च यदि पापकृतेसराफः।।20।।

नष्टेऽब्दपे शशिनि शीतकफादिरोग-
श्चौर्यादिभीः स्वजनविग्रहमप्युशन्ति।
दूरे गतिः सुतकलत्रसुखाप्तयश्च
स्यान्मृत्युतुल्यमतिहीनबले शशांके।।21।।

Moon as lord of the year

If Moon as the lord of the year is very powerful there are gains of wealth, wife (marriage), birth of a son, and the friends etc. The native may get good clothes, ornaments and promotion of status etc. If Moon as the lord of the year is of medium strength the above gains may be of that order. If Moon has an Esrapha yoga with a malefic, even friends may turn enemies, change of place, phlegmatic troubles and an unsound health are the result. If Moon is not strong or strong of the last order, sickness, fear of theft, and the loss of comforts of children and family, if one has gone to some other place, may be predicted. In night births if the lord of the sign occupied by Moon at birth is in Ithesal with a planet who also happens to be the lord of the year shall give very good results during the year and excellent results if he has Kambool yoga with Moon. In some manuscripts the word चन्द्रर्क्षपे is substituted with जन्मागपे that is if the lagna lord at birth has an Ithesal with a planet who also happens to be the lord of the year and has Ithesal with Moon the year shall be a good and happy year. The former, however, appears to be the correct version.

If Moon happens to be the lord of the year and also very powerful the native shall get happiness from all corners that is from wife, son, friends and family members etc. He shall be a source of honour to his family.

If Moon as lord of the year happens to be having strength of medium order the native shall have all the above benefits in a medium way. The native suffers phlegmatic disorders, transfer and inimical terms with friends and son if Moon as year lord has an Esrapha yoga with a malefic.

If Moon has no strength at the time of the commencement of the year the native shall suffer from cold and cough and shall have fear of enemies and family members. If Moon is very weak that is he is in debility the native may have serious illness and death-like situation if not death itself. There shall be losses every where and from every source.

भौमेऽब्दपे बलिनि कीर्तिजयारिनाशः
सेनापतित्वरणनायकता प्रदिष्टा।
लाभः कुलोचितधनस्य नमस्यता च
लोकेषु मित्रसुतवित्तकलत्रसौख्यम्।।22।।

मध्येऽब्दपेऽवनिसुते रुधिरस्रुतिश्च
कोपोऽधिको झकटशस्त्रहतिक्षतानि।
स्वामित्वमात्मगणतो बलगौरवं च
मध्यं सुखं निखिलमुक्तफलं विचिन्त्यम्।।23।।

हीनेऽब्दपेऽसृजि भयं रिपुतस्कराग्नि-
लोकापवादभयमात्मधियां विनाशः।
कार्यस्य विघ्नमतिरोगभयं विदेश-
यानं क्षयोऽपनयतो गुरुदृष्ट्यभावे।।24।।

Mars as the lord of the year

When Mars is very strong and is also the lord of the year the native gains honour and victory over his enemies. He gets comforts and respects from his friends, sons, and wife. He also gets wealth.

If Mars is medium strong the native suffers from boils and other types of skin eruptions that discharge pus and blood. There may be cuts from weapons in fights.

If Mars has no strength the native is the victim of enemies, thieves and fire breaks out. There are hurdles and obstructions every where. He may even die if there is no aspect of Jupiter to it. The aspect of Jupiter lessens the misfortunes and miseries to some extent.

सौम्येऽब्दपे बलवति प्रतिवादलेख्य-
सच्छास्त्रसद्व्ययवहृती विजयोऽर्थलाभः।
ज्ञानं कलागणितवैद्यभवं गुरुत्वं
राजश्रयेण नृपता नृपमन्त्रिता वा।।25।।

अब्दाधिपे शशिसुते खलु मध्यवीर्ये
स्यान्मध्यमं निखिलमेतदथाध्ययानम्।

वाणिज्यवर्तनमथात्मजमित्रसौख्यं
सौम्येत्थशालवशतोऽपरथा न सम्यक्।।26।।

सौम्येऽब्दपेऽधमबले बलबुद्धिहानि-
र्धर्मक्षयः परिभवो निजवाक्यदोषात्।
निक्षेपतो विपदतीव मृषैव साक्ष्यं
हानिः परव्यवहृतेः सुतवित्तमित्रैः।।27।।

MERCURY AS THE LORD OF THE YEAR

Very strong Mercury

The native is witty, educated and literary. He is well mannered and well behaved. He gains places of honour by his intelligence, accomplishments and education. Being minister in a government these days should be interpreted as getting name, fame and honour etc. in society and elevation in rank and position.

Mercury of medium strength

The native shall get the above results in a medium way. His business involves journeys and he is the source of comforts to his friends etc. It may be remembered here that Mercury's results to a very great extent depend upon the planets influencing him. He is benevolent if in Ithesal with the benefics and is otherwise if in Esrapha yoga with the malefics.

Mercury of very little or no strength

The native becomes irreligious. He loses his strength and temper easily and on that account loses prestige etc. He gives false witnesses that becomes the cause of losing his friends, wealth and even his own sons etc.

जीवेऽब्दपे बलयुते परिवारसौख्यं
धर्मो गुणग्रहिलता धनकीर्तिपुत्राः।
विश्वास्यता जगति सन्मतिविक्रमाप्ति-
र्लाभो निधेर्नृपतिगौरवमप्यरिघ्नम्।।28।।

अब्दाधिपे सुरगुरौ किल मध्यवीर्ये
स्यान्मध्यमं फलमिदं नृपसङ्गमश्च।
विज्ञानशास्त्रपरताऽप्यशुभे सराफे
दारिद्र्यमर्थविलयश्च कलत्रपीडा।।29।।

जीवेऽब्दपेऽधमबले धनधर्मसौख्य-
हानिस्त्यजन्ति सुतमित्रजनाः सभार्याः।
लोकापवादभयमाकुलताऽतिकष्टं
वृत्तिस्तनौ कफरुजो रिपुभीः कलिश्च।।30।।

JUPITER AS THE LORD OF THE YEAR

Very strong Jupiter

The person has a happy family and good sons he can naturally be proud of. He can be trusted and relied upon. He is a religious man who easily picks up the good from all sources. He has fame and honour. He is honoured by the king and vanquishes his enemies.

Jupiter of medium strength

The person gets all the above results duly modified by the strength of the planet. The person is well educated and widely read. If he is in Esrapha yoga with the malefics the person with his family suffers from poverty, loses his wealth and faces misery etc.

Jupiter of little or no strength

The person loses his wealth and suffers ill luck. Even his friends, wife, son and family members forsake him. He becomes controversial that is he is victim of false allegations. He suffers from ills of phlegm, fear of enemies and disowned by his own kiths and kins. It becomes difficult even to earn his living.

शुक्रेऽब्दपे बलिनि नीरुजता विलास-
सच्छास्त्ररत्नमधुराशनभोगतोषाः।
क्षेमप्रतापविजया वनिताविलासो
हास्यं नृपाश्रयवशेन धनं सुखं च।।31।।

अब्दाधिपे भृगुसुते खलु मध्यवीर्ये
स्यान्मध्यमं निखिलमेतदथाल्पवृत्तिः।
गुप्तं च दुःखमखिलं सुनिबद्धवृत्तिः
पापारिवीक्षितयुते विपदोऽर्थनाशः।।32।।

शुक्रेऽब्दपेऽधमबले मनसोऽतितापो
लोकोपहासविपदो निजवृत्तिनाशः।
द्वेषः कलत्रसुतमित्रजनेषु कष्टा-
दन्नाशनं च विफलक्रियता न सौख्यम्।।33।।

मन्देऽब्दपे बलिनि नूतनभूमिवेश्म-
क्षेत्राप्तिरर्थनिचयो यवनावनीशात्।
आरामनिर्मितिजलाशयसौख्यमंग -
पुष्टिः कुलोचितपदाप्तिगुणान्गुणित्वम्।।34।।

अब्दाधिपे रविसुते खलु मध्यवीर्ये
स्यान्मध्यमं निखिलमन्नभुजिस्तु कष्टात्।
दासोष्ट्रमाहिषकुलान्यरितस्तु लाभः
पापं फलं भवति पापयुगीक्षणेन।।35।।

मन्दे बलेन रहितेऽब्दपतौ क्रियाणां
वन्ध्यत्वमर्थविलयो विपदोऽरिभीतिः।
स्त्रीपुत्रमित्रजनवैरकदन्नभुक्तिः
सौम्येत्थशालयुजि सौख्यमपीषदाहुः।।36।।

VENUS AS THE LORD OF THE YEAR

Very strong Venus

The planet grants a well proportioned charming physique without any disease and indulgence in luxuries, costly jewels, sweets, etc. He is learned and victorious over enemies but given to pleasures of bed.

Venus of medium strength

The above benefits are modified in proportion to the strength. He keeps his secrets and pains etc. to himself. He just

makes his both ends meet but nobody can know his miserable plight. If aspected by a malefic or an inimical planet or conjoined with him the native suffers from troubles and loss of wealth.

Venus of little or no strength

The native suffers from agonies and miseries. His means of livelihood are either lost or decreased. Even his sons, wife and friends turn against him. It is often difficult to get two meals a day. All his efforts to improve his lot get wasted.

SATURN AS LORD OF THE YEAR

Saturn as very strong

The native gets landed property in the form of house, fields and land and help from the down-caste. In stead of saying down-caste we may better say persons from lower levels. He is learned and respected by the people of his clan or tribe. He may get dug wells and tanks etc.

Saturn of medium strength

All the above benefits in proportion to the strength of the planet may be predicted. He is fond of other men's wives. If Saturn is aspected by or conjoined with malefics the persons gets inauspicious results.

Saturn of poor strength

The native suffers all round troubles and obstacles in his undertakings. There is always a fear from enemies and even from his own family members. He gets poor grain to eat. If Saturn has an Ithesal from benefics the ills may get reduced.

वर्षेश्वरो भवति यः स दशाधिपोऽब्दे
ज्ञेयोऽखिलेऽब्दजनुषोर्बलमस्य चिन्त्यम्।
वीर्यान्वितेऽत्र निखिलं शुभमब्दमाहुः
हीनेत्वनिष्टफलता समता समत्वे।।37।।

येनेत्थशालोऽब्दपतेर्ग्रहोऽसौ स्वीयस्वभावात्सुफलं ददाति।
शुभेसराफे शुभमस्ति किञ्चिदनिष्टमेवाशुभमूसरीफे।।38।।

हद्दे यादृशि यः खेट आधत्तेऽत्र च यो महः।
जन्मन्यब्दे च तादृक् चेत्तदात्मफलदस्त्वसौ।।39।।

यो जन्मनि फलं दातुं विभुर्मूसरिफोऽस्य चेत्।
अब्दलग्नाऽब्दपभवस्तस्मिन्नब्दे न यत्फलम्।।40।।

व्यत्यासे फलमादेयमित्थशाले विशेषतः।
नोभयं चेत्तदाऽप्यस्ति जन्माश्रयमिति स्फुटम्।।41।।

पुत्राधिपो जन्मनि पुत्रभावं पश्यन् सुतं दातुमसौ समर्थः।
वर्षेशपुत्राधिपमूसरीफे पुत्रस्य नाशो भवतीति वर्षे।।42।।

अब्देश्वरो गुरुर्मित्रहद्दे मित्रदृशा शशी।
महोऽत्राधादमूदृक्स वर्षेऽब्दस्तेन शोभनः।।43।।

The lord of the year influences the native during the whole year. His strength at the time of birth and at the commencement of the year should be very carefully assessed. If he is very strong in both charts he will give very good results through out the year. Medium strength in both charts indicates just the good fruits. If he is weak he will not give auspicious results. If he is very strong in the natal chart and of medium strength in the progressed chart his results during the year shall be of medium nature. If he is very strong in the natal chart and weak in the progressed chart he will give still less satisfactory results. In short the results should not be expected only on the basis of the strength in the progressed chart. There are other factors also to be taken note of where astrologer's own intelligence and logic has to be applied before results are pronounced.

The planet having Ithesal with the lord of the year gives good results according to his own nature. There is some good result if a benefic is in Esrapha yoga with the year lord. Ithesal with a malefic will give inauspicious results.

The planet or the year lord gives results according to the nature of his hadda and the nature of the planet having Ithesal with him. A planet that bestowed certain results at birth time may not give that result during the particular year if he is in Esrapha

yoga with the year lord. If that planet has an Ithesal with the lagna lord or the year lord in the progressed chart he will give those results. If he is in Esrapha yoga with any of these two planets he will give their results. If the fifth lord, for example, aspects or occupies the 5th house he is in a position to bless the native with a son in his own dasa but he will be harmful to sons in the year when he is in Esrapha yoga with the lagna lord or the year lord. Similarly if Jupiter as the lagna lord in the progressed chart was in his friend's hadda in the birth chart and Moon as a friend aspected him he would give good results.

The author completes the chapter on the results of the year lord and advises the readers that the results of other planets should likewise be studied with reference to their strength and the various yogas like Muthasil, Kambool and Esrapha yogas.

6

Progressed Chart and the Muntha

स्वजन्मलग्नात्प्रतिवर्षमेकैकराशिभोगान्मुथहाभ्रमेण।
स्वजन्मलग्नं रवितष्टयातशरद्युतं सा भमुखेन्थिहा स्यात्।।1।।

प्रत्यहं शरलिप्ताभिर्वर्द्धते साऽनुपाततः।
सार्धमंशद्वयं मास इत्याहुः केऽपि सूरयः।।2।।

स्वामिसौम्येक्षणात्सौख्यं क्षुतदृष्ट्या भयं रुजः।
भावालोकनसंयोगात्फलमस्या निरूप्यते।।3।।

वर्षलग्नात्सुखास्तान्त्यरिपुरन्ध्रेष्वशोभना।
पुण्यकर्मायगा स्वाम्यं दत्तेऽन्यत्रोद्यमाद्धनम्।।4।।

Placing the Muntha in the Progressed Chart

Muntha transits one rasi in one year. In the 13th year it comes to the same sign. Sign of Muntha at the time of birth is supposed to be the ascendant or the lagna itself. To state the rule in mathematical terms we can say that add the number of years passed to the number of the sign of the ascdt at birth and divide the sum by 12. The remainder would indicate the sign occupied by Muntha in the relevant chart.

It seems that Muntha has been taken with some modifications on account of the language from Persian, the language of the 'Yavanas'. Its root may be Intiha or the last. As there are 12 signs

in the zodiac the Muntha goes to the other sign after the span of 12 months. As Muntha is supposed to transit 30 degrees (one sign) in a year we can say that it transits 2 degrees and 30 minutes in a month. On the basis of the day we can divide 30 degrees by 360 days. The lunar month is reckoned as of 30 days. We can calculate the velocity for each day. There may be some controversy here. The solar year is 365 days and roughly 6 hours and as the progressed chart is based on the sidereal solar return we may take the year as of 365 days on an average.

The lord of Muntha is the lord of the zodiac sign in which Muntha is placed. Muntha becomes auspicious if aspected or conjoined with its lord or a benefic and gives inauspicious results if aspected by or conjoined with a malefic. The malefic aspects, as has been said earlier, are from the houses 1, 7, 4, and 10 from any planet. The inauspicious results are also in evidence when Muntha occupies 4th/7th/12th/6th or 8th house from the ascendant. Its auspicious results are available when it occupies 9th/10th or 11th house. In the other houses namely 1, 2, 3 and 5 the results depend upon the efforts of the native.

शत्रुक्षयं मनसतुष्टिलाभं प्रतापवृद्धिं नृपतेः प्रसादम्।
शरीरपुष्टिं विविधोद्यमांश्च ददाति वित्तं मुथहा तनुस्था।।5।।

उत्साहतोऽर्थागमनं यशश्च स्वबन्धुसम्माननृपाश्रयाश्च।
मिष्टान्नभोगो बलपुष्टिसौख्यं स्यादर्थभावे मुथहा यदाब्दे।।6।।

पराक्रमाद्वित्तयशः सुखानि सौन्दर्यसौख्यं द्विजदेवपूजा।
सर्वोपकारस्तनुष्टिकीर्तिर्नृपाश्रयश्चेन्मुथहा तृतीया।।7।।

शरीरपीडा रिपुभिः स्ववर्ग्यवैरंमनस्तापनिरुद्यमत्वे।
स्यान्मुन्थहायां सुखभावगायां जनापवादामयवृद्धिदुःखम्।।8।।

यदीन्थिहा पंचमगाब्दवेशे सद्बुद्धिसौख्यात्मजवित्तलाभः।
प्रतापवृद्धिविविधा विलासा देवद्विजार्चा नृपतेः प्रसादः।।9।।

कृशत्वमंगेषु रिपूदयश्च भयं रुजस्तस्करतो नृपाद्वा।
कार्यार्थनाशो मुथहाऽरिगा चेद् दुर्बुद्धिवृद्धिः स्वकृतोऽनुतापः।।10।।

कलत्रबन्धुव्यसनारिभीतिरुत्साहभंगो धनधर्मनाशः।
द्यूतोपगा चेन्मुथहा तनोः स्यादुजामनोमोहविरुद्धचेष्टा।।11।।

भयं रिपोस्तस्करतो विनाशो धर्मार्थयोर्दुर्व्यसनामयश्च।
मृत्युस्थिता चेन्मुथहा नराणां बलक्षयः स्याद् गमनं च दूरे।।12।।

स्वामित्वमर्थोपगमो नृपेभ्यो धर्मोत्सवः पुत्रकलत्रसौख्यम्।
देवद्विजार्चा परमं यशश्च भाग्योदयो भाग्यगतेन्थिहायाम्।।13।।

नृपप्रसादं स्वजनोपकारं सत्कर्मसिद्धिं द्विजदेवभक्तिम्।
यशोऽभिवृद्धिं विविधार्थलाभं दत्तेऽम्बरस्था मुथहा पदाप्तिम्।।14।।

यदीन्थिहा लाभगता विलाससौभाग्यनैरुज्यमनःप्रसादः।
भवन्ति राजाश्रयतो धनानि सन्मित्रपुत्राभिमताप्तयश्च।।15।।

व्ययोऽधिको दुष्टजनैश्च सङ्गो रुजा तनौ विक्रमतोऽप्यसिद्धिः।
धर्मार्थहानिर्मुथहा व्ययस्था यदा तदा स्याज्जनतोऽपि वैरम्।।16।।

Now the author describes the results of Muntha posited in each house. In lagna or the 1st house Muntha is very helpful. It grants happiness and victory over enemies. The native enjoys a good health. It helps in gaining wealth, honour and competence and recognition by the state. It is also helpful to have Muntha in the 2nd house. The person is courageous and gains wealth and honour by his efforts. He gains respects in his family. The Muntha is useful in the 3rd house also as in the 2nd house.

Muntha is inauspicious in the 4th house. It gives ill health, body pains, fear from enemies, strained relations with family members, and the native becomes controversial. It gives good results in the 5th house. The person is intelligent, good natured and helpful. He is religious and respects Brahmins and King. He worships them. According to his own position in society he gets a comfortable living. In the 6th house it causes ill health, creates enemies, and wickedness and losses of earned wealth. In the 7th house Muntha makes a man irreligious, wicked and cruel. Relations are strained even with his wife and children. The body is sick. In the 8th house it gives fear of enemies and thieves. There may be loss of wealth and righteousness. The native may have to

go to foreign lands and practise ill deeds.

The year in which Muntha occupies the 9th house, is very auspicious. There is all round success. There is an elevation of status, power, prestige and flow of wealth. The native is highly religious and is engaged in religious activities like yajnas etc. In the 10th house also Muntha is auspicious and gives almost the same results. In the 11th house Muntha bestows luxuries, luck and good health. He has a deep knowledge and pious nature. Recognition by the state allows a flow of wealth and rise in status. In the 12th house Muntha is almost a curse. Native gets into bad society and faces failure in the tasks in which he would have otherwise gained success easily. Expenditure increases and sources of wealth dry up. Even his own relatives turn unfriendly, to say the least.

क्रूरैर्दृष्टः क्षुतदृशा यो भावो मुथहाऽत्र चेत्।
शुभं तद्भावजं नश्येदशुभं चापि वर्द्धते।।17।।

शुभस्वामियुक्तेक्षितावीर्ययुक्तेन्थिहास्वामिसौम्येत्थशालं प्रपन्ना।
शुभं भावजं पोषयेन्नाशुभं साऽन्यथाभाव ऊह्यो विमृश्य।।18।।

जनुर्लग्नतोस्तान्त्यषड्मृत्यु बन्धुस्थिताब्दे हता क्रूरखेटैस्तु सा चेत्।
विनश्येत्स यत्रेन्थिहा भाव एवं शुभस्वामिदृष्टौ न नाशः शुभश्च।।19।।

यदोभयत्राऽपि हतो भावो नश्येत्स सर्वथा।
उभयत्र शुभत्वे तु भावोऽसौ वर्द्धतेतराम्।।20।।

वर्षेऽप्यनिष्टगेहस्था यद्भावे जनुषि स्थिता।
क्रूरोपघातात्तं भावं नाशयेच्छुभयुक्शुभा।।21।।

जनुर्लग्नतस्तुर्यगा सौम्ययुक्ताऽब्दवेशे पितृस्वस्य लाभं विधत्ते।
नृपाद्भीतिदापापयुक्ताऽतिकष्टाष्टमादावपीत्थं विमर्शो विधेयः।।22।।

Some more details about the results of Muntha are given in these verses. Every house is concerned with some events of life. They are good as well as bad also. If the house in which Muntha is posited is occupied by or aspected by the planets inimical or by

the malefics no good results of that house are available to the native. He will suffer prominently from evil effects of the house. This applies even to the lord of Muritha. Here, however, there may be some difference of opinion. No lord, benefic or malefic, spoils his own house. Mars, for instance, as the lord of 6th house will not allow the enemies to flourish if he aspects that house or occupies it. The readers may use their own experiences in this respect. Muntha's results depend upon the aspects etc. of planets to the house. If the relevant house is badly aspected or conjoined there shall be bad results. If the influences over the house and Muntha are both good and bad the relative Pancha Vargeeya strength of the planets has to be studied for the results.

As has been said earlier, ill effects of Muntha are in evidence if it occupies any of the house 7/12/6/8/4. In such cases the evil effects are only about the houses occupied by Muntha. If 7th house is occupied the health etc. of the consort shall be affected. In the 12th house it will increase the expenditure disproportionately. Muntha aspected by benefics even in these houses gives good result.

If Muntha occupies houses 4, 6, 8 or 12 from birth ascendant or that in the progressed chart and if that house is occupied by the malefics in the Progressed Chart we should find out the house in the birth chart. The good results of that house are destroyed. If the inauspicious houses in the Progressed Chart are occupied by Muntha alongwith the benefics only good results should be predicted. By way of an illustration, if Muntha occupies the 4th house from birth lagna and is conjoined with the benefics the native gets father's property, and land etc. If the malefics are there the native gets hardships and pain etc. and loses his means of livelihood.

In the standard progressed chart Muntha occupies Sagittarius which is the 7th house in the birth chart. The house is not occupied by any other planet but is aspected by the rank malefic Saturn and Mars. As the house is 12th house in the Progressed Chart, the house of expenditure and bed pleasures, we may expect heavy expenditures and quarrels with wife over sex and

the adversaries according to the birth chart may also get bad results. As the native is only a student we may expect bad associations and veneal diseases for him due to lax habits.

यस्मिन्भावे स्वामिसौम्येक्षिता चेद् भावो जन्मन्येष यस्तस्य वृद्धिः।
एवं पापैर्नाशं उक्तस्तु तस्येत्यूह्यं वीर्याद्वर्षपः सौख्यमेव।।23।।

यदीन्थिहा सूर्यगृहे युता वा सूर्येण राज्यं नृपसङ्गमं च।
दत्ते गुणानां परमामवाप्तिं स्थानान्तरस्येति फलं दृशोऽपि।।24।।

चन्द्रेण युक्तेन्दुगृहेऽथ दृष्टेन्दुनाऽपि वा धर्मयशोऽभिवृद्धिम्।
नैरुज्यसन्तोषमतिप्रवृत्तिं ददाति पापेक्षणतोऽतिदुःखम्।।25।।

कुजेन युक्ता कुजभे कुजेन दृष्टा च पित्तोष्णरुजं करोति।
शस्त्राभिघातं रुधिरप्रकोपं सौरीक्षिता सौरिगृहे विशेषात्।।26।।

बुधेन शुक्रेण युतेक्षिता वा तद्भेऽपि वा स्त्रीमतिलाभसौख्यम्।
धर्मं यशश्चाप्यतुलं विधत्ते कष्टं च पापेक्षणयोगतः स्यात्।।27।।

युतेक्षिता वा गुरुणा गुरोर्भे यदीन्थिहा पुत्रकलत्रसौख्यम्।
ददाति हेमाम्बररत्नभोगं शुभेत्थशालादिह राज्यलाभः।।28।।

शनेर्गृहे तेन युतेक्षिता वा यदीन्थिहा वातरुजं विधत्ते।
मानक्षयं वन्हिभयं धनस्य हानिं च जीवेक्षणतः शुभाप्तिम्।।29।।

तमोमुखे चेन्मुथहा धनाप्तिं यशः सुखं धर्मसमुन्नतिं च।
सितेज्ययोगेक्षणतः पदाप्तिं सुवर्णरत्नाम्बरलब्धयश्च।।30।।

भोग्या राहोर्लवास्तस्य मुखं पृष्ठं गता लवाः।
ततः सप्तमभं पुच्छं विमृश्येति फलं वदेत्।।31।।

तत्पृष्ठभागे न शुभप्रदा स्यात्तत्पुच्छभागाद्रिपुभीतिकष्टम्।
पापेक्षणादर्थसुखस्य हानिश्चेज्जन्मनीत्थं गृहवित्तनाशः।।32।।

In a sign if Muntha is aspected by the sign lord and a benefic the native shall get good results of the corresponding house to which that sign falls in the birth chart. If Muntha is adversely aspected it shall finish all the good results of the house in the birth chart that sign falls. If however the year lord is strong the bad results of Muntha are all done away with.

If Muntha is posited in Leo or is conjoined with or aspected by Sun the native gains wealth, health and position according to his station of life in the society and in his clan etc.

If Muntha is posited in Cancer or conjoined with or aspected by Moon the native gets sound health, intelligence and satisfaction. If Muntha is aspected by the malefics opposite results follow.

If in a progressed chart Muntha is placed in the signs of Mars or is aspected or conjoined with him heat, bile, high fever, wounds, cuts or blood shed is the result. The results of Saturn and Mars are the same.

If in a progressed chart Muntha occupies the sign of Mercury or is conjoined with or is aspected by Mercury the native gets comforts and favours from female sex. He gains in intelligence, wealth and fame. By the aspects or association of the malefics opposite results follow. The results of Venus are also the same as of Mercury.

If Muntha occupies the sign of Jupiter or is aspected by or conjoined with him the native may be blessed with a son and comforts from wife. He may get similar other benefits. He may get wealth and other sources of enjoyments.

If Muntha occupies the signs of Saturn or otherwise associated with him by conjunction or aspect the native suffers from wind troubles, bad name, and serious sicknesses like T.B. and loss by fire.

Rahu is different from the other planets. He is always in retrograde motion and never direct. The degrees he has transited in a sign are his back and the degrees yet to be transited in the sign are his mouth and the 7th sign from his sign of occupation is considered to be his tale. Suppose Rahu is posited at 10º in Virgo. Since he has transited last 20 degrees in Virgo they are his back. The first ten degrees in the sign he has to transit are his mouth and the 7th sign from Virgo that is Pisces is his tail.

If Muntha is posited in the mouth of Rahu there is gain of wealth, comforts, status and progress in religious pursuits. If Muntha in this position gets the benefit of conjunction with or aspect of Jupiter or Venus the results are still better. If Muntha is posited in the back of Rahu it is not helpful to the native. There is fear of enemies and troubles. If it is aspected by malefics there is a loss of wealth and comforts.

ये जन्मकाले बलिनोऽब्दपेशे चेद् दुर्बलस्तैरशुभं समान्ते।
विपर्यये पूर्वमनिष्टमुक्तं तुल्यं फलं स्यादुभयत्र साम्ये।।33।।

षष्ठेऽष्टमेन्त्ये भुवि वेन्थिहेशोऽस्तगोऽथ वक्रोऽशुभदृष्टियुक्तः।
क्रूराच्चतुर्थास्तगतश्च भव्यो न स्याद्रुजं यच्छति वित्तनाशम्।।34।।

यद्यष्टमेशेन युतोऽथ दृष्टः क्षुताख्यदृष्ट्या न शुभस्तदाऽपि।
योगद्वये स्यान्निधनं यदेकयोगस्तदा मृत्युसमत्वमाहुः।।35।।

मुन्थहा तत्पतिर्वापि जन्मनीक्षितयुक् शुभैः।
वर्षारम्भे शुभं दत्तेऽब्दे चेदन्तेऽन्यथाऽशुभम्।।36।।

The planets which were strong in the birth chart but weak in the progressed chart shall give good results in the beginning of the year and bad results in its later part. The planets weak in the birth chart but strong in the progressed chart give bad results in the beginning and good afterwards. If the planet is of equal strength both in the birth chart and the progressed chart he gives uniformly good results through out the year.

If the lord of Muntha occupies 6th, 8th, 12th or 4th house from the lagna or is combust that is within the orb of Sun or afflicted by the malefics or is in the 4th or 7th sign from the sign occupied by malefics the native suffers from serious illness and loss of acquired wealth.

If the Muntha lord is conjunct the 8th lord or has an inimical aspect to it the results are not auspicious. Here there is the word योगद्वये (that is both the yogas are present) death of the native is imminent. Here the two yogas are conjunction and inimical aspect. Conjunction means being in one sign and the aspect in

such cases is always inimical. The mortal sickness that may arise in such cases would depend upon the nature of the Muntha lord. If Muntha lord is only having an inimical aspect of the 8th lord there may not be death but death like situations may arise. If the conjunction arises in houses 6th or 8th or ascendant death appears certain.

The sign occupied by Muntha in the progressed chart should be judged also by the birth chart. For a judgement assume Muntha in the birth chart in the same sign as it is in Varshaphala and judge the position. If the Muntha or its lord is conjoined with or aspected by the benefics in the birth chart and not in the progressed chart the native shall get good results in the beginning of the year. Good results in such a case should not be expected in the later part of the year. If the Muntha or the Muntha lord is conjoined with or aspected by benefics in the progressed chart the good results shall acrue only in the later part of the year and not in the beginning of the year.

7

Progressed Chart — The Inauspicious Results

Here are some planetary combination that portend evil results to the native. Planetary Combinations are called yogas.

लग्नेशेऽष्टमगेऽष्टेशे तनुस्थे वा कुजेक्षिते।
ज्ञजीवयोरस्तयोः शस्त्रघातो विपन्मृतिः ।।1।।

In the progressed chart if the 8th lord occupies the lagna or the lagna lord goes to the 8th house and is aspected by Mars or if Mercury and Jupiter are combust that is within the orb of Sun the native gets death as a result of wounds or cuts of weapons or of some other disaster.

अब्दलग्नेशरन्ध्रेशौ व्ययाष्टहिबुकोपगौ।
मुथहासंयुतौ मृत्युप्रदौ तद्धातुकोपतः ।।2।।

If the lagna lord, the 8th lord and the Muntha lord are all posited in the 12th, 8th or the 4th house there may be death of native by the diseases of bile, wind or phlegm etc. as the case may be of the planets. It may be noted here that all the three planets should be in one house.

जन्मलग्नाधिपोऽवीर्यो मृतीशोऽब्देऽस्तगो यदा।
सूर्यदृष्टो मृतिं दत्ते कुष्ठं कण्डूं तथाऽऽपदः ।।3।।

If the lord of the birth lagna happens to be weak and the 8th lord of the progressed chart occupies the 7th house of the pro-

gressed chart and is aspected by Sun there is death, leprosy, scabies and many other similar serious diseases.

अस्तगौ मुथहालग्ननाथौ मन्देक्षितौ यदा।
सर्वनाशो मृतिः कष्टमाधिव्याधिभयं रुजः।।4।।

If the Muntha lord and the lagna lord in the progressed chart are combust and are aspected by Saturn the native suffers from mental agonies, sicknesses and fears of the unseen. There may be loss of wealth and troubles to the dear and near ones like wife etc.

क्रूरमूसरिफोऽब्देशो जन्मेशः क्रूरितः शुभैः।
कम्बूलेऽपि विपन्मृत्युरित्थमन्याधिकारितः।।5।।

If there is Esrapha yoga of the malefics with the year lord and the lord of birth lagna is conjoined/aspected by the malefics death is inevitable even though there is a Kambool yoga with benefics. Similar results happen in case of the other 5 contestants for the year lord.

क्रूरा वीर्याधिकाः सौम्या निर्बला रिपुरन्ध्रगाः।
तदाऽऽधिव्याधिभीतिः स्यात्कलिर्हानिस्तथा विपत्।।6।।

If the cruel planets are strong and the benefics weak or they occupy house 6 or 8 the native suffers from mental agony, physical illness and unnecessary controversies etc.

नीचे शुक्रो गुरुः शत्रुभागे सौख्यलवोऽपि न।
लग्नेशेऽष्टमगेऽष्टेशे तनौ वा मृतिमादिशेत्।।7।।

If Venus is in his sign of debility and Jupiter is in the navamsa of his enemy the native suffers all the year round with no respite what-so-ever. If the lagna lord of the progressed chart occupies the 8th house and the 8th lord goes to lagna the native dies.

निर्बलौ धर्मवित्तेशौ दुष्टखेटास्तनौ स्थिताः।
लक्ष्मीश्चिरार्जिता नश्येद्यदि शक्रोऽपि रक्षिता।।8।।

If the lords of 2nd and 9th house are weak and lagna is occupied by the malefics the native loses all his wealth even if god Indra wish to save him.

नीचे चन्द्रेऽस्तगाः सौम्या वियोगः स्वजनैः सह।
शरीरपीडा मृत्युर्वा साधिव्याधिभयं द्रुतम्।।9।।

If Moon is debilitated and the benefics Mercury, Jupiter and Venus are combust that is within the orb of Sun the native is separated from his family members and faces many troubles, mental agonies, physical illnesses and death.

अब्दलग्नं जन्मलग्नराशिभ्यामष्टकं यदा।
कष्टं महाव्याधिभयं मृत्युः पापयुतेक्षणात्।।10।।

If the lagna in the progressed chart is 8th from the birth lagna there are troubles and miseries. If under such circumstances the lagna in the progressed chart is also aspected by or conjoined with the malefics death is inevitable.

जन्मन्यष्टमगः पापो वर्षलग्ने रुगाधिदः।
चन्द्राऽब्दलग्नपौ नष्टबलौ चेत्स्यात्तदा मृतिः।।11।।

If the 8th lord in the birth chart happens to be a malefic and he occupies the lagna in the progressed chart there are acute mental agonies and physical illnesses to the native. If under such circumstances Moon and the year lord are weak in the Pancha Vargeeya strength or the lord of Moon sign and the lagna lord in the progressed chart are weak death may be the result.

जन्माब्दलग्नपौ पापयुक्तौ पतितभस्थितौ।
रोगाऽऽधिदौ मृत्युकरावस्तगौ नेक्षितौ शुभैः।।12।।

If the year lord and the lagna lord in the progressed chart are both conjoined with the malefics and occupy any of the houses 4th, 6th, 8th or 12th the native gets mental agonies and sicknesses. If the year lord and the lagna lord in the above case also happens to be combust and not aspected by benefics the native may get death.

व्ययाम्बुनिधनारिस्था जन्मेशाब्दपमुन्थहाः।
एकर्क्षगास्तदा मृत्युः पापक्षुतदृशा ध्रुवम्।।13।।

If the birth lagna lord, lagna lord of the progressed chart and Muntha occupy any of the houses 12/4/8 or 6 together death appears inevitable. If these planets are having an inimical aspect to them of the malefics then also death is the result.

चन्द्रो व्यये शनियुतः शुभः षष्ठोऽर्थनाशकृत्।
चित्तवैकल्यमशुभेसराफान्न शुभेक्षणात्।।14।।

Moon conjoined with Saturn occupying the 12th house in the progressed chart and 6th house occupied by the benefics there is a loss of wealth. If there is an Esrapha yoga with the malefics the native suffers from mental agonies. Both the results of mental agony and !oss of wealth are nullified if there is an aspect of benefics.

चन्द्रोऽर्कमण्डलगतो रिपुरिःफाष्टबन्धुगः।
त्रिदोषतस्तस्य रुजा विविधेज्यदृशा शुभम्।।15।।

A combust Moon occupying 6th, 12th, 8th or the 4th house gives many diseases of wind, bile and phlagm. If such a Moon is aspected by Jupiter no such disease happens and there are auspicious results.

हद्दाहायनलग्नेशौ सप्ताष्टान्त्ये खलान्वितौ।
स्वदशायां निधनदौ शुभदृष्ट्या शुभं वदेत्।।16।।

If the hadda lord of lagna in the progressed chart and its lagna lord associated with the malefics occupy any of the houses 7, 8 or 12 they cause death to the native in their dasas and the aspects of benefics moderates it.

अब्दलग्नादृज्वनृजू व्ययायस्थौ रुजा तदा।
एवं वर्षाब्दलग्नेशजन्मेशैरपि बन्धनम्।।17।।

If the planet in direct motion occupies the 12th house and the planet in retrograde motion occupies the 2nd house they portend diseases. If there are planets in 2nd and 12th from the year lord, progressed chart lord and birth chart lord, then captivity is indicated.

नीचे त्रिराशिपे पापदृष्टे कार्यं विनश्यति।
इन्थिहेशेऽब्दपे वारिभेऽस्तं याते रुजा विपत्।।18

If the Tri Rasi lord (explained earlier) occupies the sign of his debility and is aspected by the malefics there is failure of efforts. If the Muntha lord and the year lord are posited in enemy signs and are combust the native is the victim of many kinds of illnesses and miseries.

चन्द्रो रिःफषडष्टभूद्यूनगते दृष्टोऽशुभैर्नो शुभैः
सोऽरिष्टं विदधाति मृत्युमथवा भौमेक्षणादग्निभीः।

शस्त्राद्वा शनिराहुकेतुभिररेर्भीतिं रुजं वायुजां
दारिद्र्यं रविणा शुभं शुभदृशेयालोकनादादिशेत्।।19।।

Moon inflicts death or inauspicious results if he is posited in any of the houses 12th, 6th, 8th, 4th or the 7th house. There is a fear from fire or wounds by weapons if such a Moon is aspected by Mars. Aspects of Saturn, Rahu or Ketu give him fear from enemies and diseases caused by wind. If the Moon is aspected by Sun alone there is a fear of poverty and the aspect of Jupiter alone bestows good luck.

क्रूरान्वितेक्षितयुता शनिनेन्थिहाधि-
व्याधिप्रदा जनुषि रिष्फसुखारिरन्ध्रे।

द्यूने च वर्षतनुनैधनगा मृतिं सा
दत्ते खलेक्षितयुतेत्यपि चिन्त्यमार्यैः।।20।।

If Muntha associated with the malefics is aspected by or conjoined with Saturn there are mental agonies and diseases. If Muntha associated with or aspected by the malefics is also aspected or conjoined with Saturn there is mental agony and unrest. If Muntha is occupying any of the houses 12, 4, 6, 8 or 7 of the birth chart and this sign happens to be the 8th house of the progressed chart there is death of the native.

8

Progressed Chart and Nullification of the Inauspicious results

लग्नाधिपो बलयुतः शुभेक्षितयुतोऽपि वा।
केन्द्रत्रिकोणगोऽरिष्टं नाशयेत्सुखवित्तदः।।1।।

A very strong lagna lord according to the Pancha Vargeeya strength duly aspected by the benefics does away with all the evils of the year.

If a strong lagna lord aspected by the benefics occupies any of the houses 1, 4, and 10 or 5 or 9 destroys all the ills of planetary combinations and bestows comforts and wealth.

गुरुः केन्द्रे त्रिकोणे वा पापादृष्टः शुभेक्षितः।
लग्नचन्द्रेन्थिहारिष्टं विनाश्यार्थसुखं दिशेत्।।2।।

If Jupiter occupying a trine or an angular house is aspected by the benefics and not by malefics all the ill effects of afflicted Moon, Muntha or lagna are washed away. In its place there is comfort, wealth and peace.

सुखं स्वामियुतं सद्‌भिर्दृष्टं सौख्ययशोऽर्थदम्।
लग्ने तृतीयेऽथ गुरुर्जन्मेऽथ सौख्यार्थदः सुखे।।3।।

If the 4th house of the chart is occupied or aspected by its lord the native gets auspicious results. If Jupiter as the lord of birth

lagna occupies the lagna, 2nd, 3rd or 4th house in the progressed chart the results are good and auspicious.

लग्ने द्युनेशस्तनुगः सुरेज्यः क्रूरैरदृष्टः शुभमित्रदृष्टः।
रिष्टं निहन्त्यर्थयशः सुखाप्तिं दिशेत्स्वपाके नृपतिप्रसादम्।।4।।

If Jupiter and the 7th lord are posited in the lagna duly aspected by the benefics and friends but not by the malefics all the evils are destroyed and the native gets Kings race in his dasa and various comforts.

बलान्वितौ धर्मधनाधिनाथौ क्रूरैरदृष्टौ तनुगौ यदाऽऽस्ताम्।
राज्यं गजाश्वाम्बररत्नपूर्णं रिष्टस्य नाशोऽप्यतुलं यशश्च।।5।।

If the 9th lord and the 2nd lord strong in the Pancha Vargeeya strength occupy lagna without any affliction by the malefics the ill effects of other planetary combination are nullified and the native gets widespread fame.

त्रिषष्ठलाभोपगतैरसोम्यैः केन्द्रत्रिकोणोपगतैश्च सौम्यैः।
रत्नाम्बरस्वर्णयशः सुखाप्तिर्नाशोऽप्यरिष्टस्य तनोश्च पुष्टिः।।6।।

If the malefics are in any of the houses 3, 6 or 11 benefics in the angular houses 1, 4, 7 or 10 or in the trines that is house 9 or 5 the native gets wealth, respect and fame. The evils are nullified and the native gets health.

यदा सवीर्यो मुथहाधिनाथो लग्नाधिपो जन्मविलग्नपो वा।
केन्द्रत्रिकोणाय धनस्थितास्ते सुखार्थहेमाम्बरलाभदाः स्युः।।7।।

If the Muntha lord, the lords of lagna of the progressed and birth lagna are all very strong in the Pancha Vargeeya strength and occupy the angular or trine or the 11th or the 2nd house the native gets wealth and comforts etc.

तुंगे शनिर्वा भृगुजो गुरुर्वा शुभेत्थशालाद्यवनाद्धनाप्तिम्।
बली कुजो वित्तगतो यशोऽर्थतेजांस्यकस्माच्च सुखानि दद्यात्।।8।।

If Saturn/Venus/Jupiter are all posited in their respective signs of their exaltations and are also in Ithesal with the benefics the

native gets wealth from the Yavanas or the persons of lower rung of the society. If all these three planets are in Ithesal with benefics there is a flow of wealth. If strong Mars is in the 2nd house the native gets unexpected wealth.

सूर्येज्यशुक्रा मिथ इत्थशाल कुर्युस्तदा राज्ययशः सुखार्थाः।
सूर्यः कुजो वोपचये ददाति भद्रं यशो मंगलमिन्थिहायाः।।9।।

If Sun, Jupiter and Venus are in mutual Ithesal the native gets glory, power, wealth and comforts etc. If Sun or Mars are posited in any of the houses 3, 6, 10 or 11 from the Muntha all the evils of Muntha are washed away and the native gets auspicious results.

शुक्रज्ञचन्द्रा हद्दे स्वे पापास्त्र्यायगमा यदि।
स्वबाहुबलतो हेमसुखकीर्तीं नरोऽश्नुते।।10।।

If Moon, Mercury and Venus are in their own haddas and evil planets occupy 3rd or 11th house the native gets wealth, comfort and glory as a result of his own efforts.

बुधशुक्रौ मूसरिफौ गुरुर्विक्रमभावगः।
तदा राज्ययशोहेममुक्ताविद्रुमलब्धयः।।11।।

To have Mercury and Venus in Musarifa yoga with each other and Jupiter posited in the 3rd house of the Progressed Chart is a very auspicious combination. This combination bestows upon the native the benefits of state glory and wealth etc.

भौमो मित्रगृहेऽब्देशः कम्बूली स्वगृहादिगैः।
गजाश्वहेमाम्बरभूलाभं धत्ते सुखादिकम्।।12।।

If Mars happens to be the year lord and occupies the sign of his friend and if such a Mars has a Kambool yoga with the planet posited in their own or exaltation signs, the native gets wealth, landed property and glory etc.

इत्थं जन्मनि वर्षे च योगकर्तुर्बलाबलम्।
विमृश्य कथयेद्राजयोगं तद्भंगमेव च।।13।।

अब्देन्थिहेशादिखगाः खलैश्चेद्युतेक्षिता अस्तगनीचगा वा।
सौम्या बलोना नृपयोगभंगं तदा वदेद्वित्तसुखक्षयांश्च ।।14।।

The yoga karaka planets in the birth chart and the progressed chart should be judged for their Pancha Vargeeya strength and the probabilities of Rajya yoga or otherwise should be assessed.

If the year lord, Muntha lord and the lagna lord of the progressed chart are conjoined or aspected by the malefics or are combust (being within the orb of Sun) or are in the signs of their debility and the benefics are weak according to their Pancha Vargeeya strength there is no possibility of the auspicious combination to fructify. Such factors nullify the auspicious results.

9

Progressed Charts and the Results of Houses

यो भावः स्वामिसौम्याभ्यां दृष्टो युक्तोऽयमेधते।
पापदृष्टयुतो नाशो मिश्रैर्मिश्रफलं वदेत्।।1।।

The results of a house depend upon its occupation and aspects of the planets to it. The lord of the house is always considered to be a benefic to its house despite his original nature.

The fruits of the house occupied by its lord or the benefics always indicate desired fruits to the maximum extent. The fruits of house occupied by the malefics or aspected by them gives bad results. The house that is occupied and/or aspected by both the benefics and the malefics offers mixed results that is the results will be both good as well as bad. This principle holds good in respect of all the houses of the chart.

लग्नाधिपे वीर्ययुते सुखानि नैरुज्यमर्थागमनं विलासः।
स्यान्मध्यवीर्येऽल्पसुखार्थलाभः क्लेशाधिकत्वं विपदल्पवीर्ये।।2।।

यन्माब्दांगपतीन्थिहापतिसमानाथाद्यधीकारवान्
सूर्यो नष्टबलस्त्वगक्षिविलयं कुर्यान्निरुत्साहताम्।
नीचत्वं पितृमातृतोऽप्यभिभवश्चन्द्रेऽक्षिकार्यक्षयो
दारिद्र्यं च पराभवो गृहकलिर्व्याध्याधिभीतिस्तदा।।3।।

LAGNA/FIRST HOUSE RESULTS

The lagna lord having great Pancha Vargeeya strength ensures to the native a good health, wealth and material benefits. If the lord is strong or of medium strength the results are moderated according to the strength of the lord. In case of weak lord the native gets more of troubles of the recurring nature in some form or the other.

There are five contestants for the dignity. They are the lagna lord in the birth chart, lagna lord in the progressed chart, Muntha lord, lord of the Tri rasi and the day or night lord. These planets are called the planets having dignity. If the weak sun have these dignities then the native suffers from skin troubles and eye troubles. He loses his courage, valour and is humiliated by his parents. If out of the 5 contestants Moon happens to be one and is weak the native may get eye troubles and penury. He is humiliated by all and his good works where he was sure of success get destroyed. He is a constant victim of mental agony and illness.

भौमे चलत्वं बुधे मोहपराभवौ।
जीवे धर्मक्षयः कष्टफला जीवनवृत्तयः।।4।।

If Mars as a planet of dignity in the progressed chart is weak the native is unrestful and suffers from the fear. If Mercury happens to be one of such planets of dignity and weak the native is lustful and loses prosperity. If Jupiter is in this position all the acts of virtue are destroyed and the native has to struggle for his livelihood. In other words the native may suffer extreme miseries and may not even have square meals daily.

शुक्रे विलाससौख्यानां नाशः स्त्रीभिः समं कलिः।
सौरे भृत्यजनाद् दुःखं रुजो वातप्रकोपतः।।5।।

Venus in the above mentioned position portends loss of the life of comforts. The native is also not at peace with women folk.

Saturn in the same position causes disputes with the servants, and prolonged wind troubles.

लग्नं पापयुतं सौम्यैरदृष्टं सहितं नृणाम्।
विवादं वंचनां दुष्टमशनं चापि विन्दति।।6।।

The lagna in the progressed chart occupied by the malefics without the occupation or aspect of benefics makes the native a controversial person. He is robbed by the crooks and suffers miseries. In extreme circumstances the native may not get even two meals a day.

जन्माब्दांगपरन्ध्रपादमुथहानाथा बलाढ्यास्तदा
रम्यं वर्षमुशन्ति सर्वमतुलं सौख्यं यशोऽर्थागमः।
षष्ठाष्टान्त्यगता न चेदिह पुनस्ते दुःखभीतिप्रदा
निर्वीर्या यदि वर्षमेतदशुभं वाच्यं शुभेक्षां विना।।7।।

Strong lagna lord of birth, lagna lord in the progressed chart, 8th lord, year lord and Muntha lord occupying houses other than the 6, 8 or 12 and strong assure good results throughout the year. The native gets unbounded joys and comforts, flow of wealth and glory. If the above planets are weak and occupy the house 6, 8 or 12 they give constant troubles and there is the fear of thieves etc. If however they are aspected by the benefics they give good results.

सूतौ धनप्रदः खेटो धनाधीशश्च तौ यदि।
वर्षे नष्टो वित्तनाशोऽन्यनिःक्षेपापवाददौ।।8।।

एवं समस्तभावानां सूतौ नाथाश्च पोषकाः।
अब्दे नष्टबलास्तेषां नाशयोह्या विचक्षणैः।।9।।

There may be planetary combinations in the birth chart portending accumulation of wealth but if one of the planets forming the combination is weak in the progressed chart alongwith a weak lord of wealth (2nd lord) there shall be loss of wealth instead of accumulation. The persons to whom the native advanced loan may refuse to pay back and the persons who

normally kept the money in custody for the native may misappropriate the money by saying that they were not given any money for safe custody.

In some cases the planets very strong in the birth chart having power to give good results are weak in the progressed chart. This indicates that what planets had given earlier shall be nullified during the year. In other words we can say that planets weak in the progressed chart spoil the results of the houses they ruled over in the birth chart.

SECOND HOUSE

वित्ताधिपो जन्मनि वित्तगोऽब्दे जीवो यदा लग्नपतीत्थशाली
तदा धनाप्तिः सकलेऽपि वर्षे क्रूरेसराफे धनधान्यहानिः।।1।।

जन्मन्यर्थावलोकीज्योऽब्देशो बलवान् यदा।
तदा धनाप्तिर्बहुला विनाऽऽयासेन जायते।।2।।

एवं यद्भावपो जन्मन्यब्दे तद्भावगो गुरुः।
लग्नेशेत्थशाली चेत्तद्भावजसुखं भवेत्।।3।।

तथा जनुषि यं पश्येद् भावमब्देऽब्दपो गुरुः।
तदा तद्भावजं सौख्यमुक्तं ताजिकवेदिभिः।।4।।

Jupiter as the 2nd lord in the birth chart posited in the 2nd house of the progressed chart having Ithesal with the lagna lord of the progressed chart bestows continuous gain of wealth throughout the year. If such a Jupiter is in Esrapha yoga with any other malefic the opposite results follow. There is loss of wealth.

If Jupiter aspects the second house in the birth chart and is very strong year lord in the progressed chart the native is in for unexpected gains or gains without corresponding efforts.

Strong Jupiter occupying the same house in the progressed chart of which he was the lord in the birth chart and having Ithesal with the lord of the lagna gives the results of that house in abundance.

Jupiter as the lord of the year and very strong bestows the results of the house he aspects in the birth chart.

जन्मषष्ठाधिपः सौम्यः षष्ठोऽब्दे स्वल्पलाभदः।
पापादिते गुरौ रन्ध्रेऽर्थे वा दण्ड पतेद् ध्रुवम्।।5।।

If Mercury as the 6th lord in the birth chart occupies the 6th house in the progressed chart there is no big gain of money. Daivajna Sh. Gangadhar Mishra is however of the opinion that this applies only to the native who has Aries or Capricorn as his birth lagna. In fact there appears no controversy because Mercury shall be 6th lord only in cases where Aries or Capricorn is the ascendant.

If Jupiter afflicted by the malefics in the progressed chart occupies 8th or 2nd house in the same chart the native gets loss of wealth due to Government penalties.

गुरुर्वित्ते शुभैर्दृष्टयुतो वा राज्यसौख्यदः।
जन्मन्यब्दे च मुथहाराशिं पश्यन्विशेषतः।।6।।

एवं सितेऽब्दपे भूरि द्रव्यं धान्यं च जायते।
'वित्तलग्नेशसंयोगो वित्तसौख्यविनाशदः।।7।।

If Jupiter aspected by the benefics or conjoined with them occupies the 2nd house the native gets money and status both. If such a Jupiter aspects Muntha also there are gains of money and power especially.

If under the same circumstances it is Venus as the year lord occupying the second house and aspected by the benefics or conjoined with them there is a gain of enormous money but if there is the Esrapha yoga between the lagna lord and the 2nd lord there is a loss of wealth etc.

एवं बुधे सवीर्ये स्याल्लिपिज्ञानोद्यमैर्धनम्।
जन्मलग्नगताः सौम्या वर्षेऽर्थे धनलाभदाः।।8।।

मलासद्मनि वित्ते वा बुधेज्यसितसंयुते।
तैर्वा दृष्टे धनं भूरि स्वकुले राज्यमाप्नुयात्।।9।।

अर्थार्थसहमेशौ चेच्छुभैर्मित्रदृशेक्षितौ।
बलिनौ सुखतो लाभप्रदौ यत्नादरेर्दृशा।।10।।

If strong Mercury occupies the 2nd house as the year lord and is aspected by or conjoined with the benefics there is a gain of money by writing and speaking. He may write books or deliver lectures and earn money. If the birth chart is occupied by the benefics and the same planets are posited in the 2nd house in the annual chart the same results are there.

There is special gain of wealth, authority and power if the Artha Saham falls in the 2nd house and is aspected by or conjoined with Mercury, Venus or Jupiter. There is a gain of money without much efforts if the Artha Saham lord and the lord of the 2nd house are strong and aspected by the benefics in a friendly way but if the aspect is inimical the native gets wealth after great efforts.

मित्रदृष्ट्या मुथशिलेऽर्थाङ्गपोः सुखतो धनम्।
तयोर्मूसरिफे वित्तनाशदुर्नयभीतयः।।11।।

जन्मनीज्योऽस्ति यद्राशौ स राशिर्वर्षलग्नगः।
शुभस्वामीक्षितयुतो नैरुज्यस्वाम्यवित्तदः।।12।।

There is gain of wealth without much efforts if the lords of 2nd house and lagna have a friendly Ithesal. If there is an Esrapha yoga between them there is a loss of wealth and the native adopting undesirable methods leads a life of fear.

If the sign occupied by Jupiter in the birth chart happens to be the lagna in the annual chart and that sign is aspected by its lord or other benefics or conjoined with them the native enjoys sound physique, lordship and wealth.

सूतौ लग्ने रविर्वर्षे धनस्थो धनसौख्यदः।
शनौ वित्ते कार्यनाशो लाभोऽल्पोऽथ धनव्ययः।।13।।

भ्रातृसौख्यं गुरुयुते भूतस्तु शुभेक्षणात्।
क्रूरयोगेक्षणात्सर्वं विपरीतं फलं भवेत्।।14।।

If Sun as the occupant of ascendant in the birth chart is posited in the 2nd house in the annual chart there is the life of comforts and enough wealth. If however Saturn is there in the 2nd

house there is little gain and more loss of money. If Saturn in the 2nd house is associated with Jupiter the native gets comforts from his brothers and prosperity. Afflications from malefics destoys auspiciousness.

वित्तेशो जन्मनि गुरुर्वर्षेशतां दधत्।
यद्भावगस्तमाश्रित्य लाभदो लग्न आत्मनः।।15।।
वित्ते सुवर्णरूप्यादेर्भ्रात्रादेः सहजर्क्षगः।
पितृमातृक्षमादिभ्यो वित्तं सुहृदि पंचमे।।16।।

सुहृत्तनयतः षष्ठेऽरिवर्गाद्धानिभीतिदः।
स्त्रीभ्यो द्यूनेऽष्टमे मृत्युरर्थहेतु पथोऽङ्कगेः।।17।।

खे नृपादेर्नृपकुलादायेऽन्त्ये व्ययदो भवेत्।
इत्थं विमृश्य सुधिया वाच्यमित्थं परे जगुः।।18।।

If Jupiter as the year lord in the annual chart and 2nd lord in the birth chart occupies any house in the annual chart he gives the fruits of the house of his occupation. If he is in the lagna there is good health and self satisfaction. In the 2nd house he gives money, and wealth. In the 3rd house he gives the benefits from brothers. In the 4th house there is gain from parents, agriculture and friends. In the 5th house there are comforts from children. In the 6th house enemies cause loss of wealth. In the 7th house he gives comforts from wife. In the 8th house there is death for money. In the 9th house the native gets money by travelling. In the 10th and 11th house there is gain from the ruler and the royal family respectively. In the 12th house Jupiter becomes the cause of expenses on spiritual and religious matters.

THIRD HOUSE

अब्देशेऽर्के सिते वाऽपि सबले पापवर्जिते।
सौख्यं मिथः सोदराणां व्यत्ययाद्व्यत्ययं वदेत्।।1।।

Strong Sun or Venus as the lord of the year without any ill aspect or conjunctions of malefics bestows comforts from brothers. If they are weak and are also the year lord afflicted by the malefics they cause quarrels and opposition amongst the brothers.

दग्धे कलिः सहजपेऽब्दपतौ तयोर्वा जीवे बलेन रहिते सहजे सहोत्थैः।
वैरं तृतीयभवनाधिपतीसराफे मान्द्यं कलिं स्वजनसोदरतश्च विद्यात्।।2।।

There is disharmony and dispute amongst brothers if:

1. The third lord is also the year lord and is combust/ eclipsed (within the orb of Sun);
2. The Sun or Venus as the lord of the year is combust/ eclipsed or weak;
3. Weak Jupiter occupies the 3rd house in the annual chart;
4. If there is Esrapha yoga between the 3rd lord and the year lord, there is disease and conflict with coborns.

यदेत्थशालः सहजेश्वरेण गुरुस्तृतीये सहजात्सुखाप्तिः।
सारे विधौ स्यात्कलहस्तृतीये दृष्टौ युतौ नौ गुरुणा यदा तौ।।3।।

Brothers are helpful if:

The 3rd lord is in Ithesal with the lagna lord or the year lord and Jupiter is in the 3rd house.

There is quarrel between the brothers if the 3rd house is occupied by Moon and Mars but not associated or aspected by Jupiter.

सहजे सहजाधीशोऽधिकारिणि समापतेः।
लग्नपो वा मुथशिले मिथः सौख्यं सहोत्थयोः।।4।।

The brothers are helped by the native if the 3rd lord having any of the five dignities occupies the 3rd house and has Ithesal with the lagna lord and the year lord.

क्रूरेसराफे कलहः शनौ भौमर्क्षगे रुजः।
ज्ञर्क्षेऽसृज्यनुजे मान्द्यं वदेत्सहजगे स्फुटम्।।5।।

There are inauspicious results for the brothers if:

1. The 3rd lord is in Esrapha yoga with the malefics.

2. If 3rd lord is in the 3rd house in Saturn or Mars sign, cause illness to brothers.
3. Gemini/Virgo is the 3rd house and Mars occupies it. The results are illness to brothers.

मन्दर्क्षगेऽसृजि बुधे कुजर्क्षे सहजे शुभैः।
युतेक्षिते सोदराणां मिथः सौख्यं बहु।।6।।

जन्माब्दपो बुधसितौ सबलौ तृतीये
सौदर्यबन्धुगणसौख्यकरौ गुरुश्च।
वीर्यान्वितेन्दुगृहगो भृगुजोऽधिकारी
सूत्यब्दयोः सहजबन्धुगणस्य वृद्ध्यै।।7।।

Brothers are helpful if Mars occupies any of the sign ruled by Saturn or Mercury is in any of the sign ruled by Mars in the 3rd house is aspected or conjoined by the benefics.

If Mercury and Venus as the lords of birth lagna and annual lagna respectively are strong occupying the 3rd house and Jupiter is also strong the native's brothers are well settled and happy.

Venus having one of the five dignities is in the sign ruled by strong Moon is also helpful to brothers.

पापान्विते तु सहजे सहमेशभाव-
नाथेक्षणेन रहिते सहजस्य दुःखम्।
एवं सहोत्थसहमेऽपि वदेत्तदीशो
दग्धौ यदा सहजनाशकरौ विचिन्त्यौ।।8।।

तृतीयपादब्दपतौ द्युनस्थे लग्नेश्वरे वा सहजैर्विवादः।
तृतीयपो जन्मनि तादृगब्दे शुभेक्षितस्तत्र सहोत्थतुष्ट्यै।।9।।

The brothers are unhappy if 3rd house is occupied by the malefics. The brothers are in trouble if the Bhratra Saham is associated with the malefics and not aspected by its own lord and the 3rd lord. The same results follow if the lord of Bhratra Saham and of the 3rd house are eclipsed and occupy the inauspicious houses. Brothers fight if the lagna lord is posited in the house 7th

to the 3rd lord. The same results follow if the year lord is in this position. If however the 3rd lord occupies the 3rd house and is aspected by the benefics there are no ill effects.

FOURTH HOUSE

तुर्ये रवीन्दू पितृमातृपीडा पापान्वितौ पापनिरीक्षितौ च।
जन्मस्थसूर्यर्क्षगतेऽर्कपुत्रेऽवमानना वैरकली च पित्रा।।1।।

If Sun associated and aspected by malefics occupies the fourth house there is trouble to father. Moon in the same position means troubles to mother. Sun and Moon associated and aspected by the malefics occupy the 4th house is an indication of troubles to both the parents. If under such circumstances Sun and Saturn are together in the birth chart there is enemity and discord with the father.

चन्द्रे जनन्यैवमुशन्ति बन्धौ सुखाधिपे प्रातिसुखानि पित्रोः।
तुर्याधिपे लग्नपतीत्थशाले वीर्यान्विते सौख्यमुशन्ति पित्रोः।।2।।

The son becomes the enemy of his mother if Moon and Saturn together conjoin in any sign. The fourth lord in the fourth house is an indication of the parents having a lovable son. A strong 4th lord having Ithesal with the lagna lord bestows parental comforts.

सौख्याधिपो जनुषि नष्टबलोऽब्दसूत्योः
पित्रोरनिष्टकृदथो सहमे तयोस्तु।
दग्धे तुरीयगृहगे च यदीन्थिहाया
नाशस्तयोः सहमयोरपि दग्धयोः स्यात्।।3।।

जन्मन्यम्बुगृहं यच्च तत्पतिस्तत्पदोपगौ।
शन्यारौ क्लेशदौ पित्रोर्न चेत्सौम्यनिरीक्षितौ।।4।।

मातुःपितुश्चसहमे तनुपेत्थशाले तुर्येऽपि चेत्थमवगच्छ सुखानि पित्रोः।
चेदष्टमाधिपतिना कृतमित्थशालं पित्रोर्विपद्भयमनिष्टकृतेसराफे।।5।।

Following are inauspicious for the parents of the native

1. The 4th lord of the birth chart is weak at birth as well as

in the progressed chart.

2. If the Mata Saham and Pita Saham are conjoined with the malefics or aspected by them and fall in the 4th house from Muntha death of the parents may be predicted.
3. If the two Sahams, Mata and Pita are weak or within the orb of Sun death of parents may be predicted.
4. If Saturn and Mars not conjoined or aspected by the benefics occupy the 4th house or are with the 4th lord the parents get troubles and worries.
5. The same results follow if the Mata and Pita Sahams are in Ithesal with the malefics.
6. The parents are always in fear if there is Esrapha yoga of enemy planets with the Mata and Pita Sahams and also Ithesal with 8th lord.
7. The parents are happy if there is Ithesal of the Mata and Pita Sahams with the lagna lord.
8. The same results as at (7) follow if the Sahams occupy the 4th house.

FIFTH HOUSE

पुत्रायगो वर्षपतिर्गुरुश्चेत्सूर्यारसौम्योशनसोऽथवेत्थम्।
सत्पुत्रसौख्याय खलार्दितास्ते दुःखप्रदाः पुत्रत एव चिन्त्याः।।1।।

पुत्रे सुतस्य सहमे सबले सुताप्तिः
सौम्येक्षितेऽप्यतिसुखं यदि तत्र वर्षेट्।
सौम्येक्षितः शुभगृहे सकुजो बुधश्चेत्
पुत्रायगः सुतसुख विबलः सुतार्तिम्।।2।।

जीवो जन्मनि यद्राशावब्देऽसौ सुतगो बली।
प्रपुत्रसौख्याय भौमो ज्ञो वर्षेशोऽत्र सुताप्तिदः।।3।।

The native gets good and dutiful children if

1. Jupiter as the lord of the year occupies the 5th or 11th house.
2. The results are the same if Sun, Mars, Mercury or Venus happen to be in the same position as Jupiter.

3. The sons are troublesome if Sun, Mars, Mercury, Jupiter and Venus are afflicted by the malefics in 5th or 11th as year lords.

The following are the indications of the happiness from the children:

1. A strong 5th house.
2. A strong Putra Saham in 5th house
3. The strong year lord posited in 5th house aspected by the benefics.
4. Mercury alongwith Mars occupies 5th or 11th house in benefic sign and aspected by the benefics. If Mercury is weak here the troubles to son may be predicted.
5. If the sign occupied by Jupiter in the birth chart happens to be the 5th house of the annual chart and strong the son gives comfort to the parents.
6. Mercury or Mars as the year lord occupies the 5th house the birth of the son may be anticipated.

यत्रेज्यो जनुषि गृहे विलग्नमेतत्पुत्राप्त्यै बुधसितयोरपीत्थमूह्यम्।
यद्राशौ जनुषि शनिः कुजश्च सोऽब्दे पुत्राप्तिं तनुसुतगः करोति नूनम्।।4।।

पुत्रे पुण्यस्य सहमं पुत्राप्त्यै शुभदृष्टियुक्।
लग्नपुत्रेश्वरौ पुत्रे पुत्रदौ बलिनौ यदि।।5।।

चन्द्रो जीवोऽथ वा शुक्रः स्वोच्चगः सुतदः सुते।
वक्री भौमः सुतस्थश्चेदुत्पन्नसुतनाशनः।।6।।

पुत्राधिपो जन्मनि भार्गवोऽब्दे पुत्रे विलग्नाधिपतीत्थशाली।
पुत्रप्रदो मन्दपदस्थपुत्रे पापधिकारीक्षित आत्मजार्तिः।।7।।

यद्राशिगो ग्रहः सूतो स राशिस्तत्पदाभिधः।
बली जन्मोत्थसौख्याय वर्षे तद्दुःखदोऽन्यथा।।8।।

1. If the sign occupied by Jupiter in the birth chart happens to be the lagna in the annual chart the native gets a son. This is also so with Mercury, Venus signs. If Mars or Saturn or birth sign falls in 1st or 5th in annual chart same results follow.

2. The native gets a son if the Punya Saham aspected by the benefics falls in the 5th house.
3. The native gets a son if the lagna lord and the 5th lord are strong and occupy the 5th house.
4. If Moon, Venus or Jupiter occupies the 5th house identical with his own house of exaltation the native gets a son.
5. Retrograde Mars in the 5th house leads to abortion or the death of the son.
6. If Venus as the 5th lord in the birth chart occupies the 5th house in the annual chart and is in Ithesal with the lagna lord bestows the native with a son.
7. If the sign occupied by Saturn at birth happens to be the 5th house of the annual chart and is aspected by the malefics the son is troubled.

   The planet occupying a particular sign in the birth chart becomes the significator of that sign in the annual chart. If the sign happens to be strong it gives the good results of the house it forms in the annual chart. If the sign is weak it gives bad results.

SIXTH HOUSE

मन्देऽब्दपेऽनृजुगतौ पतिते रुगार्तिः
स्यात्सन्निपातभवभीररिगेऽत्र शूलम्।
गुल्माक्षिरोगविषमज्वरभीर्गुरौ तु
पापार्दितेऽनिलरुजोऽपि कबूलशून्ये।।1।।

स्यात्कामलाख्यरुगपीत्थमसृज्यसृग्भीः
पित्तं च रिःफगरवौ दृशि शूलरोगः।
पित्तिं पुना रिपुगृहेऽत्र भृगौ नृभेऽरौ
श्लेष्मा भवेक्षितयुतेऽपि कफोऽरिगेन्दौ।।2।।

एवं बुधे पापयुतेऽब्दपेऽरौ वातोत्थरोगो जनिलग्ननाथः।
पापोऽब्दपेन क्षुतदृष्टिदृष्टो रोगप्रदो मृत्युकरः सपापः।।3।।

1. Retrograde Saturn as the year lord and afflicted by the malefics in the 6th house gives diseases, sustained illness due to wind like rheumatism and stomach aches etc. There are three causes of illness according to Vedic system. They are wind, bile and phlegm called the three humors. The illness may be due to one or more of them according to the planetary position.
2. Retrograde Jupiter in the same position with no Kambool yoga with Moon gives wind troubles and the diseases caused by liver like anaemia etc.
3. Retrograde Mars in this position is the cause of blood disoders, if Sun acute bile ailments.
4. Afflicted Sun in the 12th house as the year lord causes eye troubles.
5. Venus in the same position causes diseases concerning the bile.

   Venus in the odd sign identical with the 6th house with the lord of the sign causes troubles concerning phlegm.
6. Afflicted Moon in the sixth house as the year lord causes the troubles concerning phlegm.
7. Mercury in the above position causes wind troubles and the diseases caused by the three humors.
8. If the lagna lord of the birth chart happens to be a malefic and is having inimical aspect of the year lord to him there is illness. If the same lagna lord is conjoined with the malefic also death is the result.

सूत्यार्किभे लग्नगते रुक्षशीतोष्णरुग्भयम्।
शनीक्षिते याप्यता स्यात्सपापे मृत्युमादिशेत्।।4।।
एवं भौमे क्षुतदृशा रक्तपित्तरुजोऽग्निभीः।
ततोऽन्ये बहुला रोगाः शुभदृष्टौ रुगल्पता।।5।।

1. If the sign occupied by Saturn in the birth chart happens to be the ascendant in the annual chart the troubles are excessive bile, dryness and ailments of heat and cold if conjoined malefics then death.

2. In the above circumstances if Saturn also happens to aspect the sign there is T.B. An afflicted Saturn in the above case is most inauspicious. The disease may be mortal.
3. If the sign occupied by Mars in the birth chart is the ascendant in the annual chart having an inimical aspect of Mars to it the native suffers from blood infections, diseases of bile, fear of fire or burns and many other troubles. If there is an aspect of benefics the intensity of the trouble decreases.

लग्नाधिपाब्दपतिषष्ठपतीत्थशालो
रोगप्रदः खचरधातुविकारतः स्यात्।
कान्दर्पिकामयभयं पतिते सितेऽर्कः
स्थानेऽथ षष्ठ इह रुक्सहमं सपापम्।।6।।

सपापे गुरौ रन्ध्रगे लग्न आरे
सतन्द्राऽस्ति मूर्च्छाऽङ्गनाशः सचन्द्रे
खलाः सूतिकेन्द्रेऽब्दलग्ने रुगाप्त्यै
कफी द्वयंघ्रिगैरीक्ष्यमाणं सिते स्यात्।।7।।

1. If the year lord and/or the lagna lord in the annual chart have Ithesal with the 6th lord the troubles are caused relating to the humors of the planets concerned.
2. If Venus happens to be in the 6th, 8th or 12th house in the annual chart in the signs owned by Sun and the Roga Saham with malefics is in 6th, the native suffers from veneral and other similar diseases.
3. If Jupiter afflicted by the malefics occupies the 8th house and Mars is posited in ascendant the native faints and suffers from epilepsy.
4. If Mars and Moon conjoin in the ascendant and afflicted Jupiter is occupying the 8th house some physical disability is to be predicted.
5. If those malefics that were posited in the angular houses in the birth chart occupy the lagna in the annual chart there is some disease.

6. If Venus in a common sign is aspected by the malefics the illness is due to imbalance of phlegm.

दिनेऽब्दप्रवेशो विलग्नेऽब्दसूत्योर्यदा दृक्कहद्दागृहाद्योऽधिकारः।
रवेर्वाकुजस्यात्रपीडाज्वरात्स्याद्दृशासौम्यखेटोत्थयाऽन्तेसुखाप्तिः।।8।।

निशि सूतौ वर्द्धमाने चन्द्रे भौमेत्थशालतः।
रुग्नश्येदेधते मन्देत्थशालाद्वयत्ययोऽन्यथा।।9।।

रवीबीदृशि वित्केतुयुतेऽब्दं निखिलं गदाः।
अधिकारी बली सूतावब्दे केतुज्ञयुक् तथा।।10।।

1. If the signs in the birth chart lagna and annual chart lagna have the haddas, drekkanas of Sun and Mars or they are the signs ruled by them, provided the commencement of the year is day time, the native suffers from fever and such other illnesses through out the year.

   If the above lagna is aspected by the benefics there is relief in the end of the year.
2. If the commencement of the year is in the night in the bright fortnight and Moon has Ithesal with Mars the illness subsides and Ithesal with Saturn illness increases.
3. If it is in the day in the dark fortnight and Moon is in Ithesal with Mars the disease decreases, with Saturn the illness increases.
4. If Sun with Ketu and Mercury has like this Ithesal with Mars then there is fear of illness through out the year. If a strong planet at Birth is with Ketu-Mercury in annual chart, there is fear of illness through out the year.

चतुर्थेऽस्ते च मुथहा क्षुतदृष्ट्या शनीक्षिता।
शूलपीडा पापखगैर्दृष्टा तत्परिणामजा।।11।।

जन्मस्थजीवसितराशिगते महीजे
सूर्यांशुगे पिटकशीतलिकादिमान्द्यमू।
शीतोष्णगण्डभवरुक्मबुधे च सेन्दौ
कुष्ठं भगन्दररुजोऽपि सगण्डमालाः।।12।।

जन्मलग्नेन्थिहानाथौ षष्ठौ पापान्वितेक्षितौ।
निर्बलौ ज्वरपीडाङ्ग वैकल्याद्यतिकष्टदौ।।13।।

मुन्थहालग्नतन्नाथाः पापान्तःस्थास्तु रोगदाः।
षष्ठेशे षष्ठगे सौम्ये स्त्रियाः प्राप्तिरितीर्यते।।14।।

1. There is rheumatic pains if Muntha is posited in the 4th or 7th house of the annual chart and has an inimical aspect of Saturn.
2. If in the above case Muntha is aspected also by the malefics the illness is due to imbalance of humors of these malefics.
3. If combust Mars in the annual chart occupies the signs occupied by Jupiter or Venus in the birth chart the native suffers from small boils, eruptions and fevers etc.
4. If Mercury and Mars together occupy the signs occupied by Venus or Jupiter in the birth chart the native suffers from skin eruptions due to heat and cold, if instead of Mars it is Moon then leprosy and fistula.
5. If the lagna lord in birth chart and the Muntha lord are together posited in the 6th house, are weak and aspected by malefics or conjoined with them the native suffers from many diseases like fevers, body aches, physical unrest and other painful ailments.
6. Muntha, the Muntha lord, lagna and lagna lord of the annual chart give acute and prolonged diseases if all the four of them are hemmed between the malefics.
7. There is illness due to females if the benefic 6th lord is posited in the 6th house.

रोगकर्ता यत्र राशावंशे स्यादनयोर्बली।
तत्स्थानं तस्य रोगस्य वाच्यं राशिस्वरूपतः।।15।।

जन्मषष्ठाधिपे भौमे वर्षे षष्ठगते रुजा।
क्रूरेत्थशाले विपुलः शुभदृग्योगतस्तनुः।।16।।

1. Stronger of the two, the sign lord and the lord of navamsa, where the planet signifying the disease or illness is posited indicates the place of the disease in the body

imbalanced humor should be ascertained from the sign.

2. Mars as the 6th lord of the birth chart occupying the 6th house in the annual chart ascertains the occurance of illness. There shall be some serious illness if such Mars has an Ithesal with the malefics.
3. If Mars in the above case is conjoined or aspected by the benefics the illness shall be short lived.

SEVENTH HOUSE

बली सितोऽब्दाधिपतिः स्मरस्थः स्त्रीपक्षतः सौख्यकरो विचिन्त्यः।
ईज्येक्षितोऽत्यन्तसुखं कुजेनाऽधिकारिणा प्रीतिकरो मिथः स्यात्।।1।।

बुधेक्षिते जारता स्याल्लघ्व्या मन्देन वृद्धया।
गुरुदृष्ट्या नवा भार्या सन्ततिस्त्वरितं ततः।।2।।

1. Strong Venus as the year lord occupying the 7th house the native gets happiness from wife.
2. If such a Venus is aspected by Jupiter the same results as at (1) above ae in abundance.
3. If Mars holding one of the 5 dignities in the annual chart aspects Venus there is a great mutual love between the couple.
4. Venus as Varsha lord occupying the 7th house aspected by Mercury indicates a secret love with a girl other than his wife and much younger in age to him.
5. If Venus as Varsha lord occupying the 7th house and aspected by Saturn there is a love between the native and a lady other than his wife and much older in age to him.
6. If Venus in the above position is aspected by Jupiter there is love between the native and his wedded wife. There is an early birth of the child from that wife.

जन्मलग्नाधिपेऽस्तस्थे दारसौख्यं बलान्विते।
जन्मशुक्रर्क्षमस्तेऽब्दे स्त्रीलाभाय सितेऽब्दपे।।3।।

लग्नास्तनाथयोरित्थशाले स्त्रीलाभमादिशेत्।
सहमेशो भावपो वा विनष्टः कष्टदः स्त्रियाः।।4।।

1. Strong lagna lord in the birth chart occupying the 7th house of the annual chart gives a loving and charming wife giving all comforts to the native.
2. If the sign occupied by Venus in the birth chart happening to be the 7th house of the annual chart and Venus himself happens to be the year lord there is marriage if not already married.
3. The above results follow when there is Ithesal between the lagna lord and the 7th lord.
4. There is the trouble to the wife if the marriage Saham lord and the 7th lord are combust or afflicted by the malefics.

नष्टेन्दौ शुक्रपदगे मैथुनं स्वल्पमादिशेत्।
जन्मशुक्रर्क्षगो भौमः स्त्रीसुखोत्सवकृद् बली।।5।।

जन्मास्तपेऽब्दपसितेन युगीक्षिते स्यात्
स्त्रीसङ्गमो बहुविलाससुखप्रधानः।
केन्द्रत्रिकोणगगुरौ जनिशुक्रभस्थे
स्त्रीसौख्यमुक्तमिति हद्दविवाहयोश्च।।6।।

1. If weak Moon occupies any sign of Venus in the annual chart there is little sexual pleasure from the wife or there is premature ejaculation.
2. Mars in the sign occupied by Venus in the birth chart and holding strength gives a joyful sexual life and many celebrations.
3. The 7th lord associated with or aspected by Venus as the year lord bestows plenty of bed pleasures from the wife.
4. There is pleasure and comforts from wife if Jupiter occupies the sign occupied by Venus in the birth chart and that sign is identical with the angular or trine house of the annual chart. The same is also true if it is lagna hadda

lord or lord of Vivaha Saham instead of Jupiter.

अधिकारिपदस्थेऽर्के स्त्रीभ्यो व्याकुलताऽनिशम्।
इन्थिहाधिकृतस्थाने गुरुदृष्ट्या विवाहकृत्।।7।।

इन्थिहाकरियुग्द्यूने क्रूरिते सहमे स्त्रियाः।
स्त्रीपुत्रेभ्यो भवेत्कष्टं पापदृष्ट्या विशेषतः।।8।।

सूतौ द्यूनाधिपः शुक्रोऽब्दे द्यूने बलवान् भवेत्।
लग्नेशेनेत्थशालश्चेत्स्त्रीलाभं कुरुते ध्रुवम्।।9।।

1. Sun in any of the 5 dignitaries gives eagerness to have a wife and she is always a source of anxiety to the native.
2. Muntha is Yogakaraka for marriage if he occupies any house of any of the 5 dignitaries and is aspected by Jupiter.
3. Muntha in the 7th house with Sun and Mars gives quarrels and troubles from wife and children. There are more troubles if Muntha is aspected by the malefics.
4. If Venus as the 7th lord in the birth chart is strong in the annual chart and occupies the 7th house and is also in Ithesal with the lagna lord there is an indication of marriage and subsequent happiness.

भौमेऽब्दपे सितदृशा शुक्रेऽब्देशे कुजेक्षया।
तद्दृष्टे दारसहमे स्त्रीलाभो भवति ध्रुवम्।।10।।

सूतौ वा दारसहमे तद्दृष्टे योषिदाप्यते।
स्वामिदृष्टं स्त्रीसहमं शुक्रदृष्टं विवाहकृत्।।11।।

सूतौ द्यूनाधिपे वर्षे सहमेशे स्त्रियाः सुखम्।
जन्मास्तपेन्थिहानाथवर्षेशाः खे द्यूने तथा।।12।।

मुन्थहातो द्यूनसंस्थः स्वगृहोच्चगतः शशी।
विदेशगमनं कुर्यात् क्लेशः पापेक्षणाद्भवेत्।।13।।

1. There is marriage if Mars as the year lord is aspected by Venus.

2. The above results follow if Venus is the year lord and Mars aspects him.
3. If the saham of wife is aspected by Mars or Venus then also the above results follow.

The above results follow if:

4. If Vivaha Saham is aspected by its lord and Venus, marriage follows.
5. If the birth 7th lord is annual Dasa Saham lord or 7th lord from birth lord, Muntha lord and year lord occupy the 10th or 7th.
6. The native goes to foreign countries if Moon occupy the 7th house from Muntha identical with her (Moon's) own house or house of exaltation. If such a Moon is aspected by the malefics there are troubles in the journey.

EIGHTH HOUSE

भौमेऽब्दपे क्रूरहतेऽयसा घातो बलोज्झिते।
अग्निभीरग्निभे क्रूरनराद्द्विपदभे मृतिः।।1।।

वियत्यवनिपामात्यरिपुतस्करजं भयम्।
तुर्ये मातुः पितृव्याद्वा मातुलात्पितृतो गुरोः।।2।।

लग्नेन्थिहापतिसमापतयो मृतीशा-
श्चेदित्थशालिन इमे निधनप्रदाः स्युः।
चेत्पाकरिष्टसमये मृतिरेव तत्र
सार्के कुजे नृपभयं दिवसेऽब्दवेशे।।3।।

सूर्ये मूसरिफे सितेन जनने वर्षेऽधिकारी तथा
केन्द्रे राजगदाद् भयं च रुगसृक्स्थानेऽधिकारीन्दूजे।
सौम्ये क्रूरदृशा कुजस्य रुगसृग्दोषादिनां सुस्थिते
दग्धे बन्धमृती विदेशत इति प्राहुर्बुधे तादृशे।।4।।

1. Mars as the year lord weak and afflicted by the malefics is the cause of wounds and injuries caused by iron. The

same Mars posited in the fiery signs is the cause of fear from fire.

2. The same Mars in the biped signs as the weak year lord afflicted by the malefics is the cause of death at the hands of cruel persons.
3. Mars occupying the 10th house in the above position creates apprehensions and fear of the Government, Government officers, enemies and thieves.
4. Such a Mars occupying the 4th house is inauspicious for the native. There is a discord with the parents and uncles both paternal and maternal and preceptor
5. If the birth lagna lord, the year lord and the Muntha lord are all in Ithesal with the 8th lord there is a fear of death if this combination occurs at malefic dasa, the death is certain.
6. Sun and Mars combination produces fear of the Government if the commencement of the year is in day time.
7. If Sun in the birth chart has a Musarif yoga with Venus and occupies any of the angular houses in the annual chart as one of the five dignitaries there is fear from Government and acute physical sicknesses.
8. Mercury in the position of Sun occupying the sign of natal Mars gives ailments. If such Mercury is aspected by Mars inimically there is the disease caused by the infection of blood.
9. Mercury in the above position combust and afflicted by the malefics causes imprisonment and death in the foreign land.

भौमस्थानेऽधिकारीन्दौ गुप्तं नृपभयं रुजः।
मन्दोऽधिकारी खे लोहहतेः पीडाकरः स्मृतः।।5।।

भौमेऽष्टमे भयं व प्रहारो वा नृपाद् भयम्।
आरे खस्थे चतुष्पादभ्यः पातो दुःखं रुजोऽसृजा।।6।।

वित्ताष्टगेज्यो धनहा यद्यब्देशोऽशुभेक्षितः।
मन्दे द्यूने दुर्वचनापवादकलिभर्त्सनम्।।7।।

पतिते ज्ञे क्रूरदृशाऽऽरेत्थशाले मृतिं वदेत्।
कुजहद्दास्थिते नाशः सौम्यदृष्ट्या शुभं भवेत्।।8।।

लग्नाधिपे नष्टदग्धे योषिद्विवादोऽशुभान्विते।
जन्मन्यष्टमगो जीवो नाधिकारी कलिः पृथुः।।9।।

1. If Moon holding the dignity occupies the sign occupied by Mars in the birth chart there is secret fear of Government and the diseases.
2. Saturn, holding the dignity in the annual chart occupies the 10th house, gives injuries etc. from steel weapons.
3. Mars in the 8th house causes fear of fire, injury from weapons and fear from the Government.
4. Mars in the 10th house indicates a fall from a quadruped and an injury or blood infection.
5. Jupiter occupying the 2nd or 8th house as the year lord and aspected by the malefics causes the loss of wealth.
6. Saturn in the 7th house portends controversies, exchange of bad words and humiliation etc.
7. An afflicted Mercury having Ithesal with Mars by bad aspects may be an indication of death. There is the loss of wealth if such a Mercury occupies the hadda of Mars.
8. If in the above two positions at 6 and 7 Mercury is aspected by benefics as friend nothing of the above happens. Results are auspicious.
9. If the year lord is weak, combust or afflicted by the malefics there is quarrel with women.
10. Jupiter not holding any dignity and occupying the 8th house causes serious quarrels.

जयः शुक्रेक्षणादुक्तः प्रत्युत्तरवशेन तु।
भौमेऽन्त्यगे धने सूर्ये वादात्क्लेशं विनिर्दिशेत्।।10।।

रिपुगोत्रकलिर्भीतिः सङ्ख्ये कुजहतेऽब्दपे।
दग्धो जन्मांगपो वर्षेष्टमो रोगकली दिशेत्।।11।।

सूत्यब्दयोरधिकृते भौमस्थाने गुरुर्हतः।
पापैर्वादः स्फुटोऽप्येवं तादृशीन्दौ शनेः पदे।।12।।

सूत्यब्दयोरधिकृते चन्द्रे बुधपदे हते।
क्रूरैर्विदेशगमनं वादः स्याद्विमनस्कता।।13।।

1. Jupiter in the 8th house aspected by Venus gives victory to the native over his opponents in discussions.
2. Mars in the 12th house and Sun in the 2nd house cause hot exchanges and troubles.
3. Year lord afflicted by Mars indicates quarrels with enemies as well as with members of paternal lineage.
4. The combust lagna lord of the birth chart occupying 8th house in the annual chart causes diseases and troubles to the native.
5. Jupiter as one of the dignitaries in the birth chart and annual chart occupying the sign in the annual chart which was occupied by Mars in the birth chart is the cause of controversies and quarrels if he is afflicted by the malefics.
6. Moon as one of the dignitaries of natal and the annual charts occupying the sign of Saturn in the annual chart and afflicted by the malefics produces conflicts.
7. If the above Moon is in the sign of Mercury and is afflicted the native goes to foreign countries and creates conflicts and controversies with the foreigners.

मेषे सिंहे धनुष्यारे वृषे रन्ध्रेऽसितो भयम्।
मृतौ मृतीशलग्नेशौ मृत्युदौ पापदृग्युतौ।।14।।

यत्रर्क्षे जन्मनि क्रुजः सोऽब्दे लग्नोपगो यदा।
बुधो वर्षपतिर्नष्टबलस्तत्र न शोभनम्।।15।।

सार्के शनौ भौमयुते खाष्टस्थे वाहनाद्भयम्।
सार्के भौमेऽष्टमस्थे तु पतनं वाहनाद् भवेत्।।16।।

सारेऽब्दपेऽष्टमे मृत्युश्चन्द्रेऽन्त्यारिमृतौ मृतिः।
उदिते मृतिसद्मेशे निर्बले जीविते मृतिः।।17।।

1. There is a fear of hurt by sword if Mars occupies the 8th house identical with Aries, Leo, Taurus or Sagittarius.
2. There is fear of death if the 8th lord and lagna lord afflicted by the malefics occupy the 8th house.
3. If the sign occupied by Mars in the natal chart happens to be the lagna in the annual chart and Mercury as the year lord is weak the native would have inauspicious results all the year round.
4. Sun, Mars and Saturn in 8th or 10th may cause hurt from a vehicle and Sun and Mars in 8th simply cause fear of fall from a vehicle.
5. There is a fear of death if Mars alongwith the year lord occupy the 8th house and also the Moon is in 6th, 8th or 12th.
6. There is a death-like situation if the lord of Death Saham is not combust and Jivit Saham lord is weak.

पुण्यसद्मेश्वरः पुण्यसहमादष्टगो यदा।
सूत्यष्टमेशः पुण्यस्थो मृतिदः पापदृग्युतः।।18।।

सूत्यष्टमगतो राशिः पुण्यसद्मनि नाथयुक्।
अब्दलग्नाष्टमर्क्षे वा चेदित्थं स्यान्मृतिस्तदा।।19।।

पुण्यसद्माशुभाक्रान्तं मृतीशोऽन्त्यारिरन्ध्रगः।
मुथहेशोऽब्दपो वापि मृत्युं तत्र विनिर्दिशेत्।।20।।

सक्रूरे जन्मपे मृत्यौ मृतिश्चेदिन्थिहार्कियुक्।
भौमक्षुतेक्षणे तत्र मृत्युः स्यादात्मघाततः।।21।।

मन्दोऽष्टमे मृतीशेत्थशालान्मृत्युकरः स्मृतः।
शुभेत्थशालात्सर्वेऽपि योगा नाशुभदायकाः।।22।।

सूतिरन्ध्रपतिर्मन्दोऽष्टमोऽब्दे लग्नपेन चेत्।
इत्थशाली क्रूरदृशा तत्कालं मृत्युदायकः।।23।।

पुण्यसद्मनि विधुस्तनौ तथाऽस्ते खलो मृतिरथार्थरिष्फगौ।
मृत्युदौ खलखगावथो जनुर्वर्षपेशतनुपौ मृतौ मृतिः।।24।।

1. Punya Saham lord occupying the 8th house from the Punya Saham and the 8th lord of the natal chart along with malefics is with Punya Saham portends death.
2. The 8th lord of the natal chart afflicted by the malefics also portends death.
3. Punya Saham falling in the sign which is identical with the 8th house of the natal chart also portends death if the lord of that sign occupies the sign.
4. There is a fear of death if Punya Saham is conjoined with the 8th house and its lord in the annual chart.
5. The same results as above are to be experienced if Muntha lord, the year lord and 8th lord are afflicted by the malefics and occupy any of the houses 6th, 8th or 12th and Punya Saham is with malefics.
6. The same results as above if the lagna lord of the natal chart afflicted by the malefics occupies the 8th house and Muntha is with Saturn.
7. The native commits suicide if Muntha above is aspected inimically by Mars.
8. Saturn in the 8th house in Ithesal with the 8th lord is the significator of death and this Yoga is nullified if Ithesal is with benefics.
9. There is a fear of death if Moon and Punya Saham jointly occupy lagna and the malefics are in the 7th house alongwith two malefics occupying the 2nd or 12th house.
10. The same results as above follow if the lords of annual lagna and natal lagna occupy the 8th house.

NINTH HOUSE

भौमेऽब्दपे त्रिनवगे क्रूरायुक्ते बलान्विते।
गुणावहस्तदा मार्गश्चिरं कार्यं स्थिरं ततः।।1।।

त्रिधर्मस्थोऽब्दपः सूर्यः कम्बूली मार्गसौख्यदः।
अन्यप्रेषणयानं स्यात्स चेन्नाधिकृतो भवेत्।।2।।

1. Mars as the year lord occupying house 3 or 9 without any malefic influences means the journey shall be useful and the benefits shall be long term and stable. Mars should be strong.
2. Sun as the year lord occupying house 3 or 9 having Kambool yoga assures a happy journey. If he is not the year lord the native shall go to foreign countries at the cost of others.

शुक्रेऽब्दपे त्रिनवगे मार्गे सौख्यं विलोमगे।
अस्ते वा कुगतिः सौम्ये देवयात्रा तथाविधे।।3।।

क्रूरार्दिते कुयानं स्याद् गुरावेवं विचिन्तयेत्।
इत्थशाले लग्नधर्मपत्योर्यात्रास्त्यचिन्तिता।।4।।

लग्नेशो धर्मपं यच्छेत् स्वं महश्चिन्तिताध्वदः।
एवं लग्नाब्दपोर्योगे मुथहाङ्गपयोरपि।।5।।

1. It is a happy journey if Venus as the year lord occupies house 3 or 9. The journey is not a happy one if Venus is combust or retrograde.
2. Mercury strong and the year lord posited in the house 3 or 9 gives religious journeys or pilgrimages. If he is weak and afflicted the journey is not auspicious.
3. Strong Jupiter as the year lord posited in house 3 or 9 free from afflictions gives journeys for religious purposes or pilgrimages. If he is weak and afflicted by the malefics the journey becomes inauspicious.

   There is an unforeseen and unexpected journey if in the above houses there is an Ithesal between the lagna lord and the 9th lord.
4. If the year lord forms Ithesal with the 9th lord the journey proves to be fruitful. The same results follow if the lagna lord forms Ithesal with the year lord, or the Muntha lord has Ithesal with the year lord.

गुरुस्थाने कुजे धर्मे सद्यात्रा भृत्यवित्तदा।
ज्ञस्थाने लग्नपो भौमो दृष्टः सद्यानसौख्यदः।।6।।

स्वस्थानगो वा बलवान् लग्नदर्शी सुयानदः।
जन्माधिकारी ज्ञो मन्दस्थाने क्रूरयुतो यदा।।7।।

पन्था रिपोर्झकटकाद् गुरुरध्वेन्दुजीवयोः।
धर्मे शनिर्नाधिकारी पन्थानमशुभं वदेत्।।8।।

इत्थं गुरौ दूरयात्रा नृपसंगस्ततो गुणः।
कुजेऽब्दपे नष्टबले स्वजनाद् दूरतो गतिः।।9।।

1. If the sign occupied by Jupiter in the birth chart happens to be identical with the 9th house of annual chart occupied by Mars the journey is auspicious. The native gets wealth and servants.
2. The journey is fruitful and happy if Mars is in progressed ascdt in natal Mercury's sign and is aspected by the annual ascdt lord.
3. The journey is fruitful and auspicious if Mars occupies his own sign Aries or Scorpio in the natal or annual chart and aspects the year lagna or is in the 9th house from the annual lagna.
4. Mercury as lagna lord of the natal chart occupies in the annual chart the sign of Saturn and is afflicted the cause of journey is the conflict with the enemy. The sign should be identical with the 9th house.
5. If Jupiter or Moon in the above position occupies the sign of Saturn and if that sign is identical with the 9th house of the annual chart the native goes on long journey.
6. Saturn not holding any dignity but occupying the 9th house causes inauspicious journey.
7. If Jupiter without dignity occupies the 9th house there is a beneficial journey alongwith some person of authority.
8. Mars as the year lord, weak in the Pancha Vargeeya strength occupying the 9th house of the annual chart

causes separation from the family members for a long journey.

द्यूनेन्थिहा धर्मे इन्दौ सबलेऽध्वा विदेशजः।
वर्षेशो बलवान्पापयुतः केन्द्रेऽधिकारवान्।।10।।

अधिकारे गतिः संख्ये सेनापत्येऽपि वा वदेत्।
एवं बुधे कुजे जीवयुतेऽर्कान्निर्गते पुनः।।11।।

परसैन्योपरि गतिर्जयः ख्यातिसुखावहः।
जीवानन्नवमगे भौमे शुभा यात्रा नृणां भवेत्।।12।।

1. Muntha in the 7th house and strong Moon in the 9th house cause beneficial journey.
2. Strong year lord as the lagna lord occupying any of the kendras indicates a journey to some battlefield as the head of the army. If Mercury and Mars conjoined with Jupiter strong and not combust occupies any of the kendras the native has to attack the enemy and gets victory over the enemy for fame and honour.
3. Mars in 9th from Jupiter indicates auspicious and useful journey.

TENTH HOUSE

सबलेऽब्दतौ खस्थे राज्यार्थसुखकीर्तयः।
स्थानान्तराप्तिरन्यस्मिन्केन्द्रे गृहसुखांप्तयः।।1।।

इत्थं बली रविर्भूस्थः पूर्वार्जितपदाप्तिकृत्।
एकादशेऽस्मिन्सख्यं स्यान्नृपामात्यगणोत्तमैः।।2।।

रविस्थानेन्थिहा लग्ने खे वा राज्याप्तिसौख्यदा।
नीचेऽर्कः पापसंयुक्तो भूपाद् बन्धवधं दिशेत्।।3।।

सिंहे रविर्बलो खस्थः स्थानलाभो नृपाश्रयः।
स्थानान्तराधिकाराप्तिरिन्दुरारपदे बली।।4।।

खेशलग्नेशवर्षेशेत्थशालो राज्यदायकः।
वर्षेशे राज्यसहमेऽर्केन्थशाले महानृपः।।5।।

1. Strong year lord occupying 10th house indicates gain of wealth, power and prestige.
2. Strong year lord occupying any of the kendras except 10th house gives transfer and family comforts.
3. Sun as Strong year lord in the 11th house portends friendship and cordial relations with the persons in authority and in the 4th gives the position held earlier.
4. If the sign occupied by Sun in the natal chart is identical with lagna or 10th house is occupied by Muntha there is promotion in service/profession. If under the same circumstances Sun happens to be in his sign of debility and afflicted there is a fear of imprisonment and/or death.
5. If Leo is identical with the 10th house of the annual chart and strong Sun occupies it the native gets benefits from the authority.
6. Strong Moon occupying the sign occupied by Mars in the natal chart indicates occupation of another place which is beneficial.
7. Tenth lord in Ithesal with the lord of the lagna and of the year portends Raja yoga. The native may get power and prestige.
8. If the year lord as Rajya Saham is in Ithesal with Sun there is a stronger Raja yoga than the above.

शनिस्थाने कुजः पश्यन्मुथहां पापकर्मतः।
नृपभीतिं वित्तनाशं दद्याद्दशमगो यदि।।6।।

ईदृशे त्रिनवस्थेऽस्मिन्दग्धे नष्टेऽघसंचयः।
मन्दोऽब्दपोऽधिकारी त्रिधर्मगो धर्मबुद्धिदः।।7।।

तिस्मन्दग्धे विनष्टे च पापकृद्धर्मनिन्दकः।
ईदृशो दृग्फलं सूर्ये गुरावित्थं नयार्थभाक्।।8।।

तत्रस्था मुथहा पुण्यागमं पापं खलाश्रयात्।
सूतौ खेशे रवौ खस्थे वर्षे मुथशिलं यदि।।9।।

लग्नाधिपेन राज्याप्तिरुक्ता वीर्यानुमानतः।
धर्मकर्माधिपौ दग्धौ धर्मराज्यक्षयावहौ।।10।।

1. If the sign occupied by Saturn in the natal chart is identical with the 10th house and occupied by Mars and if Muntha is aspected by Mars the person is afraid of the State's wrath for his unlawful activities and loses money.
2. If the sign occupied by Saturn in the natal chart is identical with the house 3 or 9 and occupied by combust and afflicted Mars there is an increase in the unlawful activities of the native.
3. Saturn holding some dignity in the annual chart occupying house 3 or 9 increases the pious activities and is auspicious.
4. If Saturn as year lord is combust, weak and afflicted the native becomes a sinner and destroyer of religious codes. Sun in the same position gives the same result. Jupiter in the same position makes the native follow a righteous path in earning the money.
5. Muntha in the 3rd or 9th house gives the fruits of past good karmas. Bad result if Muntha is afflicted by the malefics.
6. If Sun as the 10th lord in the natal chart occupies the 10th house in the annual chart having Ithesal yoga with the lagna lord of the annual chart the native gets rulership according to his position in the society. The combust 9th lord and combust 10th lord mean the loss of piety and domain.

ELEVENTH HOUSE

अब्दपे ज्ञेऽर्थगे लाभो वाणिज्याच्छुभदृग्युते।
सेन्थिहेऽस्मिन् लग्नगते लाभः पठनलेखनात्।।1।।

अस्मिन् षष्ठाष्टान्त्यगते सक्रूरे नीचकर्मकृत्।
क्रूरेक्षणेन वा लाभोऽस्तंगते लिखनादितः।।2।।

1. Mercury as the year lord conjoined with or aspected by the benefics and occupying the 2nd house bestows upon the native profits in trade.
2. Mercury as the year lord conjoined with Muntha and occupying the lagna indicates benefits from reading and writing.
3. Mercury as the year lord afflicted by the malefics and occupying house 6 or 8 or 12 engages the native in menial works. If such a Mercury is combust or aspected by malefics also there is no gain even by reading and writing.

जीवेऽब्दपे क्रूरहते लग्ने हानिभयं नृपात्।
अस्मिन्नधिकृते द्यूने व्यवहाराद्धनाप्तयः।।3।।

लग्नायेशेत्थशाले स्याल्लाभः स्वजनगौरवम्।
सर्वेऽपि लाभे वित्ताप्त्यै सबला निर्बला न तु।।4।।

सवीर्यो ज्ञः समुथहो लग्नेऽर्थसहमे शुभाः।
तदा निखातद्रव्यस्य लाभः पापदृशा न तु।।5।।

1. If Jupiter as the lord of the year afflicted by the malefics occupies the lagna there is a loss of wealth and fear from state action.
2. If Jupiter is dignified by five dignities and occupies the 7th house in the annual chart the native makes profit in business.
3. The year lord and the 11th lord in Ithesal indicate gain of wealth and prestige among own people.
4. If all the planets are strong and occupy the 11th house there is a gain of wealth. If they are weak there is no gain of wealth.
5. If strong Mercury is conjoined with Muntha in the ascendant and all the benefics conjoin Artha Saham the native gets hidden treasure. The aspects of malefics do not give any gains.

TWELFTH HOUSE

लग्नाब्दपौ हतबलौ व्ययषण्मृतिस्थौ
यद्राशिगौ तदनुसारि फलं विचिन्त्यम्।
षष्ठेऽब्दपे भृगुसुतेऽथ विनष्टवीर्ये
दृष्टे खलैः क्षुतदृशा द्विपदर्क्षसंस्थे।।1।।

भृत्यक्षतिस्तुरगहा चतुरंघ्रिभस्थे-
ऽन्यस्मिन्नपीदमुदितं फलमब्दनाथे।
खस्थे कुजे शशियुते तुरगादिनाशः
स्याद्व्याकुलत्वमशुभोपहते व्यये वा।।2।।

1. If lagna lord and the year lord are both weak and occupy any sign identical with house 6 or 8 or 12 the loss is according to the nature of the sign. A quadruped sign means loss of the quadrupeds and a biped sign indicates loss of persons dependent upon the native.
2. If Venus is the lord of the year and is weak occupying a sign identical with the 6th house there is a loss according to the nature of the sign. In biped signs loss of servants and in quadruped loss of horses and other animals. The same results follow in case of other year lords in the similar circumstances.
3. Moon's occupation of the 10th house with Mars shows the same results.
4. Moon with Mars conjoined with the malefics in the 12th house causes a mental tension and losses as stated above.

षष्ठे रवौ खलहते चतुरंघ्रिभस्थे
भृत्यैः समं कलिरथाष्टमरिष्फगेऽपि।
चन्द्रेऽब्दपे बलयुते रिपुरिष्फसंस्थे
भूवासनद्रुमजलाशयनिर्मितिश्च।।3।।

स्वर्क्षोच्चगे कर्मणि सूर्यपुत्रे नैरुज्यमर्थाधिगमश्च जीवे।
सूर्ये नृपाद् बाहुबलात्कुजेऽर्थो बुधे भिषग्ज्यौतिषकाव्यशिल्पैः।।4।।

मन्देऽब्दपे गतबले नैराश्यं दौस्थ्यमादिशेत्।
सूर्येऽब्दपे शशिस्थाने मन्देऽब्दजनुषोर्हते।।5।।

सर्वकर्मसु वैफल्यं वक्रेऽस्ते च तथा पुनः।
कर्म कर्मेशसहमनाथाः शनियुतेक्षिताः।।6।।

1. If Sun as the year lord afflicted by the malefics occupy a quadruped sign identical with the house 6 or 8 or 12 there is a trouble from the servants.
2. If strong Moon as the year lord occupies any of the houses 6 or 12 there is an expenditure on the development of land, digging wells and planting trees etc.
3. If Saturn as the year lord occupies the tenth house in the progressed chart identical with his own sign or the sign of his exaltation the native enjoys sound health and good income. The same results follow if Jupiter is in the position of Saturn. Sun in this position endows the native gain in finances due to the State's pleasure. Mars in the same position gives the acquisition by dint of the native's own hard work. Mercury in this position makes medicine, astrology, workmanship or poetry as the source of income.
4. A weak Saturn occupying 10th house makes the native miserable and frustrated.
5. If weak or combust year lord Sun occupies the sign occupied by Moon in the natal chart and Saturn is afflicted by the malefics both in the natal and annual charts the native faces failures in all his works. The same results follow if Saturn is combust or retrograde. The same happens if the 10th house, 10th lord and Karma Sahams are conjunct or aspected by Saturn

षडष्टव्ययगेऽब्देशे कर्मेशे च बलोज्झिते।
सूतावब्दे च न शुभं तत्राब्दे मृतिपे तथा।।7।।

यत्र भावे शुभफलो दुष्टो वा जन्मनि ग्रहः।
वर्षे तद्भावगस्तादृक् तत्फलं यच्छति ध्रुवम्।।8।।

ये जन्मनि स्युः सबला विवीर्या वर्षे शुभं प्राक् चरमे त्वनिष्टम्।
दद्युर्विलोमं विपरीततायां तुल्यं फलं स्यादुभयत्र साम्ये।।9।।

1. It is inauspicious to have:
   a. Weak year lord in house 6, 8 or 12 with weak 10th lord both in the annual and natal charts.
   b. If eighth lord is weak in house 6, 8 or 12 one should not expect good results in that year.
2. (a) The planet posited in a particular house signifying good or bad results in the birth chart gives the same results under similar conditions in the annual chart in the corresponding houses.
   (b) The planets strong in the birth chart but weak in the annual chart give good results during the first half of the year and bad in the later half, the reverse also holds good. The planets weak in both the charts give bad results throughout the period. Similarly strong planets in both the charts give good results throughout the period.

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10

Dasa Phala

(Results during the Periods of Planets and Ascendant)

हेममुक्ताफलद्रव्यलाभमारोग्यमुत्तमम्।
कुरुते स्वामिसम्मानं दशा लग्नस्य शोभना।।1।।

लाभं दृष्टेन वित्तस्य मानहीनस्य सेवनम्।
मनसो विकृतिं कुर्याद्दशा लग्नस्य मध्यमा।।2।।

विदेशगमनं क्लेशबुद्धिनाशं कदव्ययम्।
मानहानिं करोत्येव कष्टा लग्नदशाफलम्।।3।।

क्रूरलग्नदशा मध्या सौख्यं स्वल्पं धनव्ययम्।
अंगपीडां त्वपुष्टिं च कुरुते मृत्युविग्रहम्।।4।।

1. Strong ascendant bestows sound health, honour and gains from the State in its dasa. (In the present circumstances we can mean the employers also).
2. Ascendant of medium strength indicates only casual gains according to his own luck or ill luck in its dasa. The persons already under bad spell of ill luck suffer from mental tension and some reverses in their career.
3. A weak ascendant portends foreign travels, agony, loss of prestige, futile efforts and loss of wealth in its dasa.
4. A weak and afflicted ascendant's period gives little gains,

high expenditure, physical debility, ailments and opposition or even quarrels.

दशा रवेः पूर्णबलस्य लाभं गजाश्वहेमाम्बररत्नपूर्णम्।
मानोदयं भूमिपतेर्ददाति यशश्च देवद्विजपूजनादेः।।5।।

दशा रवेर्मध्यबलस्य पूर्वमिदं फलं मध्यममेव दत्ते।
ग्रामाधिकारव्यवसायधैर्यैः कुलानुमानाच्च सुखादिलाभः।।6।।

दशा रवेरल्पबलस्य पुंसां ददाति दुःखं स्वजनैर्विवादात्।
मतिभ्रमं पित्तरुजं स्वतेजोविनाशनं घर्षणमप्यरिभ्यः।।7।।

दशा रवेर्नष्टबलस्य पुंसां नृपाद्रिपोर्वा भयमर्थनाशम्।
स्त्रीपुत्रमित्रादिजनैर्विवादं करोति बुद्धिभ्रममामयं च।।8।।

लग्नाद्रविः षट्त्रिदशायसंस्थो निन्द्योऽपि दत्तेऽशुभमर्धमेव।
मध्यत्वमूनः शुभतां च मध्यो यातीत्थमत्यन्तशुभः शुभः स्यात्।।9।।

1. Strong Sun in his period portends gain of wealth, fame, and honour. The native engages himself in worship, religious acts and gets respect.
2. Sun of medium strength modifies the above results to the extent of strength. He gets comforts etc. according to his own station of life in the society and clan.
3. Sun with little strength is the cause of strifes, quarrels and misunderstanding amongst his own people. There may be ailments due to bile and pressure of enemies causing troubles and inauspicious results.
4. Weak Sun gives a fear from State actions against the native and fear of enemies. There may be loss of wealth and controversy with his family members and misunderstandings.
5. Even a weak Sun in the house 6/3/10 or 11 signifies half good results. Weak Sun gives moderately good results and Sun in medium strength gives good results. A strong Sun grants very good results.

इन्दोर्दशा पूर्णबलस्य दत्ते शुक्लाम्बरस्त्रङ्मणिमौक्तिकाद्यम्।
स्त्रीसंगमं राज्यसुखं च भूमिलाभं यशः कान्तिबलाभिवृद्धिम्।।10।।

इन्दोर्दशा मध्यबलस्य सर्वमिदं फलं मध्यममेव दत्ते।
वाणिज्यमित्राम्बरगेहसौख्यं धर्मे मति कर्षणतोऽन्नलाभम्।।11।।

इन्दोर्दशा स्वल्पबलस्य दत्ते कफामयं कान्तिविनाशमाहुः।
मित्रादिवैरं जननं कुमार्या धर्मार्थनाशं सुखमल्पमत्र।।12।।

इन्दोर्दशा नष्टबलस्य लोकापवादभीतिं धनधर्मनाशम्।
शीतामयं स्त्रीसुतमित्रवैरं दौःस्थ्यं च दत्ते विरसान्नभुक्तिम्।।13।।

षष्ठाष्टमान्त्येतरराशिसंस्थो निन्द्योऽपि दत्तेऽर्थसुखं दशायाम्।
मध्यत्वमूनः शुभतां च मध्यो यातीत्थमिन्दुः सुशुभ शुभः स्यात्।।14।।

1. A very strong Moon grants the benefits of white clothes, pearls, domain, landed property, pleasures of bed, fame and honour.
2. The above gains are moderated if Moon is of medium strength. The gains relate to business, friends and the domestic circles. There is moderation in religious activities and agricultural production.
3. Moon with little strength indicates phlegmatic ailments and friends turn foes. There is loss of money, birth of female child and little comforts.
4. Weak Moon in the annual chart raises a fear complex, and hostility of family members and friends. The native gets tasteless food etc.
5. Moon occupying houses other than 6, 8 or 12 gives good results. Weak Moon gives half, Moon with little strength gives almost 3/4 and Moon of moderate strength gives almost good results. Fully strong Moon in the houses other than the above becomes very auspicious to the native. If Moon is in 6, 8 or 12, then though she may be auspicious but turns inauspicious.

दशापतिः पूर्णबलो महीजः सेनापतित्वं तनुते नराणाम्।
जयं रणे विद्रुमहेमरत्नवस्त्रादिलाभं प्रियसाहसत्वम्।।15।।

दशापतिर्मध्यबलो महीजः कुलानुमानेन धनं ददाति।
राजाधिकारोऽप्यथ तत्परत्वं तेजस्विताकान्तिबलाभिवृद्धिम्।।16।।

दशापतिः स्वल्पबलो महीजो ददाति पितोष्णरुजं शरीरे।
दिपोर्भयं बन्धनमास्यतोऽसृक्स्रवं च वैरं स्वजनैश्च शश्वत्।।17।।

दशापतिर्नष्टबलो महीजो विवादमुग्रं जनयेद्रणं वा।
चौराद्भयं रक्तरुजं ज्वरं च विपत्तिमन्यस्त्वहतिं च खर्जूम्।।18।।

त्रिषडायगतो भौमो नष्टवीर्यः शुभार्द्धदः।
मध्यो हीनः शुभो मध्यः शुभोऽत्यन्तं शुभावहः।।19।।

1. A fully strong Mars gives victory over the enemy, leadership and courage.
2. Mars of medium strength signifies gain in health, wealth, power and prestige. He may get the leadership or the chieftainship of his clan.
3. Mars with very little strength causes troubles of bile, high fever, fear of enemy, fear of imprisonment, bleeding etc. Even the native's brothers etc. are the cause of fear and trouble.
4. A weak Mars causes serious controversies, even quarrels and fights. There is the fear of thieves, blood affections, fevers, and other misfortunes. Suffers also from skin eruptions, scabies etc and loss of money to strangers.
5. Even a weak Mars in houses 3 or 6 or 11 gives half good results. A weak Mars offers moderately good results, medium strong Mars gives good results and very strong Mars gives very good results.

दशापतिः पूर्णबलो बुधश्चेद्यशोऽभिवृद्धिं गणितात्सुशिल्पात्।
तनोति सेवा सफलां नृपादेर्दौत्यं च वैदूष्यगुणोदयञ्च।।20।।

दशापतिर्मध्यबलो बुधश्चेद् गुरो सुहृद्भ्यो लिपिकाव्यशिल्पैः।
धनाप्तिदायी सुतमित्रबन्धुसमागमान्मध्यममेव सौख्यम्।।21।।

दशापतौ स्वल्पबले बुधे स्यान्मानस्य नाशः स्वजनापवादः।
अकार्यकोपस्खलनाद्यनिष्टं धनव्ययं रोगभयं च विन्द्यात्।।22।।

दशापतौ हीनबले बुधे स्यात्स्वबुद्धिदोषो वधबन्धभीतिः।
दूरे गतिर्वातकफामयार्तिर्निखातवित्तस्य च नापि लाभः।।23।।

षडष्टान्त्येतरर्क्षस्थो नष्टो ज्ञोऽर्धशुभप्रदः।
मध्यो हीनः शुभो मध्यः शुभोऽत्यन्तं शुभावहः।।24।।

1. A very strong Mercury makes the native famous for his mathematics and good workmanship. Those in service (very high posts) may become ambassadors and uncontroversial persons.
2. Mercury of moderate strength grants favours of friends and makes poetry, writings and workmanship as the source of earning money. The native is comforted to some extent by his friends, children and relatives.
3. Mercury of little strength means loss of money, discords amongst relatives, waste of money and proneness to sickness.
4. Weak Mercury indicates an afflicted or confused mind, fear of being killed or imprisoned and loss of his own money kept in safe or under the ground. He has to change the place and go to far off places and suffer from wind and phlem ailments.
5. Even a weak Mercury in 6th or 8th or 12th house is not so bad as to be afraid of. A weak Mercury in these houses is only half inauspicious. Mercury with little strength gives good results. A very strong Mercury in these places gives very good results.

गुरोर्दशा पूर्णबलस्य दत्ते मानोदयं राजसुहृद्गुरुभ्यः।
कीर्त्यर्थलाभोपचयं सुखानि राज्यं सुताप्तिं रिपुरोगनाशम्।।25।।

गुरोर्दशा मध्यबलस्य धर्मे मतिं सखित्वं नृपमन्त्रिवर्गैः।
तनोति मानार्थसुखादिलाभं सिद्धिं सदुत्साहबलातिरेकम्।।26।।

दशा गुरोरल्पबलस्य दत्ते रोगं दरिद्रत्वमथारिभीतिम्।
कर्णामयं धर्मधनप्रणाशं वैराग्यमर्थं च गुणं न किंचित्।।27।।

गुरोर्दशा नष्टबलस्य पुंसां ददाति दुःखानि रुजं कफार्तिम्।
कलत्रपुत्रस्वजनारिभीतिं धर्मार्थनाशं तनुपीडनं च।।28।।

षडष्टरिष्फेतरगो गुरुर्निन्द्योऽद्‌र्धसत्फलः।
मध्यो हीनः शुभः मध्यः शुभोऽत्यन्तं शुभवहः।।29।।

1. A very strong Jupiter as the lord of the running period is very auspicious. The native gains in wealth, honour and fame. Authorities are favourable to him and his enemies get vanquished. Friends give him due regards. If he has been ill the health improves during Jupiter's period.

2. Jupiter of even medium strength is auspicious. The native gets associated with persons in authority and gets success without much hard work in a normal way. He is comfortable and gets regards.

3. Jupiter with little strength is not auspicious. There may be illness, poverty, fear from enemies and ear troubles etc. The native gets inclined to renunciation as his merits do not fetch him good results.

4. Weak Jupiter causes sorrows, phlegmatic ailments and disobedience from wife and children. Even his own people become the source of troubles. Native turns irreligious.

5. Jupiter being basically a benefic does not give very bad results if very weak in houses other than 6, 8 or 12. The bad results are modified according to the strength. Jupiter of medium strength gives good results and very strong Jupiter better results.

दशा भृगोः पूर्णबलस्य सौख्यं स्रग्गन्धहेमाम्बरकामिनीभ्यः।
हयादिलाभः सुतकीर्तितोषानैरुज्यगान्धर्वरतिः पदाप्तिः।।30।।

दशा भृगोर्मध्यबलस्य दत्ते वाणिज्यतोऽर्थागमनं कृषेश्च।
मिष्टान्नपानाम्बरभोगलाभं मित्रांश्च योषित्सुतसौख्यलाभम्।।31।।

दशा भृगोर्नष्टबलस्य दत्ते मतिभ्रमं ज्ञानयशोऽर्थनाशम्।
कदन्नभोज्यं व्यसनामयार्तिं स्त्रीपक्षवैरं कलिमप्यरिभ्यः।।32।।

दशा भृगोर्नष्टबलस्य दत्ते विदेशयानं स्वजनैर्विरोधम्।
पुत्रार्थभार्याविपदो रुजश्च मतिभ्रमोऽपि व्यसनं महच्च।।33।।

षडष्टरिष्फेतरगो भृगुर्निन्द्योऽर्थसत्फलः।
मध्यो हीनः शुभो मध्यः शुभोऽत्यन्तं शुभावहः।।34।।

1. Fully strong Venus indicates good results all round. Native gets comforts from his/her counterpart. He gets sound health, name and fame etc.

2. Venus of medium strength means gains in agriculture and business. Friends and family members are the sources of comfort and one gets good food and dresses.

3. Venus of little strength causes some blurred wisdom. There is a loss of money/wealth, knowledge and quarrels with enemies, wife etc.

4. The evil effects of weak Venus in houses other than the 6, 8 or 12 are somewhat moderated because the planet is basically a benefic.

दशा शनेः पूर्णबलस्य दत्ते नवीनवेश्माम्बरभूमिसौख्यम्।
आरामतोयाश्रयनिर्मितश्च म्लेच्छातिसंगान्नृपतेर्धनाप्तिः।।35।।

दशा शनेर्मध्यबलस्य दत्ते खरोष्ट्रपाखण्डजतो धनाप्तिम्।
वृद्धाङ्‌गनासङ्‌गमदुर्गरक्षाऽधिकारचिन्ताविरसान्नभोगः।।36।।

दशा शनेः स्वल्पबलस्य पुंसां तनोति दुःखं रिपुतस्करेभ्यः।
दारिद्र्यमात्मीयजनापवादं रोगं च शीतानिलकोपमुग्रम्।।37।।

दशा शनेर्नष्टबलस्य पुंसांमनेकधातुव्यसनानि दत्ते।
स्त्रीपुत्रमित्रस्वजनैर्विरोधं रोगाभिवृद्धिं मरणेन तुल्यम्।।38।।

त्रिषष्ठलाभोपगतो मन्दो निन्द्योऽर्द्धसत्फलः।
मध्यो हीनः शुभो मध्यः शुभोऽत्यन्तं शुभावहः।।39।।

1. A very strong Saturn in his period grants gains of new houses, landed property and agriculture. The native engages himself in works of public interest. He may gain favours from Government agencies and low caste people.
2. Saturn of medium strength portends gains in the trade of quadrupeds, birds and eggs and gains by hypocrisy. Infatuation of an old lody and worry for secuity and authority are the curses of Saturn of medium strength.
3. Saturn of little strength indicates fear from enemies and the thieves. Ailments of cold, wind and phlegm; poverty and discord amongst own people may also be the result.
4. Weak Saturn causes opposition and quarrels with own people and friends and the native may suffer from serious illness due to phlegm and other humour which may prove mortal.
5. Even a weak Saturn in the houses 3rd, 6th or 11th moderates his evil influences.

दशा तनोः स्वामिबलेन तुल्यं फलं ददातीत्यपरो विशेषः।
चरे शुभा मध्यफलाऽधमा च द्विमूर्तिभेऽस्माद्विपरीतमूह्यम्।।40।।

अनिष्टमिष्टं च समं स्थिरर्क्षे क्रमाद् दृकाणैः फलमुक्तमाद्यैः।
सत्स्वामियोगेक्षणतः शुभं स्यात्पापेक्षणात्कष्टफलं च वाच्यम्।।41।।

1. The fruits of the period of the ascendant or lagna should be judged according to the strength etc. of its lord. The main point to be kept in view is the nature of the ascendant sign and the Drekkan it falls.
   (a) In a cardinal sign and the first Drekkan good results are expected, in the 2nd moderate results and in the 3rd Drekkan worst results are expected.
   (b) In the mutuable sign first Drekkan the results are

inauspicious, in 2nd Drekkan in mutable signs the results are moderately good and in the 3rd Drekkan they are good.
   (e) In the fixed sign 1st Drekkan the results are undesirable, in the 2nd Drekkan they are good and in the 3rd they are mixed or of medium order.
   (f) If the lagna is aspected by or occupied by its lord or the benefics even the evil results turn beneficial. Very bad results in such a case turn partially evil and the good results prove to be very good.
   (g) The lagna lord associated with or aspected by the malefics gives very bad results.

11

Minor Periods of Ascendant and Planets

दशामानं समामानं प्रकल्प्योक्तेन वर्त्मना।
अन्तर्दशा साधनीया प्राक्यात्यांशवशेन तु।।1।।

आदावन्तर्दशापाकपतेस्तत्क्रमतोऽपरा:।
शुभेक्षणान्वयोन्मत्वा तत्फलं परिकल्पयेत्।।2।।

This is about the calculation of minor periods of planets in the major period of planets. As this process has already been explained earlier there appears to be no need to repeat the process here. The results of the minor period lords should also be told according to their strengths. Aspects, conjunction association and friendship etc. of malefics or benefics should also be given due consideration.

चन्द्रारजीवा: सौम्येज्यशुक्रा रविविधू तथा।
मन्देज्यशुक्रा: सूर्येन्दुभौमा: सौम्येज्यसूर्यजा:।।3।।

जीवज्ञशुक्रा: सूर्यादे: शुभा अन्तर्दशा इमा।
अन्येषामशुभा ज्ञेया इति वामनभाषितम्।।4।।

In the major period of Sun the minor periods of Moon, Mars and Jupiter are good periods. In the major period of Moon the minor periods of Mercury, Jupiter and Venus are good periods. Likewise in the major period of Mars, Sun, Moon give good results. In the major period of Mercury, Saturn, Jupiter and

Venus prove to be helpful. In the period of Jupiter, Sun, Moon and Mars give good results. In the Venus period Jupiter, Mercury and Saturn give good results. In the major period of Saturn, Jupiter, Venus and Mercury subperiods are considered to be good. The minor periods of other planets in each major period are not considered to be good. This is the view point of Vamanacharya.

The above are general observations. In actual practice it is of great importance in this connection to see (1) the strength of planets, (2) the house in which the particular planet is posited (3) its association, aspects, conjunctions and Ithesal etc. Moon in debility occupying house 6, 8 or 12 will not be beneficial to the native.

सूर्यारमन्दास्तनुगा ज्वरार्तिं धनक्षयं पापयुगिन्दुरित्थम्।
शुभान्वित: पुष्टतनुश्च सौख्यं जीवज्ञशुक्रा धनधान्यलाभम्।।5।।

चन्द्रज्ञजीवास्फुजितो धनस्था धनागमं राज्यसुखं च दद्यु:।
पापा धनस्था धनहानिदा: स्युर्नृपाद्भयं कार्यविघातमार्कि:।।6।।

दुश्चिक्यगा: खलखगा धनधर्मराज्य-
लाभप्रदा बलयुता: क्षितिलाभदा: स्यु:।
सौम्या: सुखार्थसुतमानयशोविलास-
लाभाय हर्षमतुलं किल तत्र चन्द्र:।।7।।

चन्द्र: सुखे खलयुतो व्यसनं रुजं च पुष्ट: शुभेन सहित: सुखमातनोति।
सौम्या: सुखं विविधमत्र खला सुखार्थनाशं रुजं व्यसनमप्यतुलं भयं च।।8।।

1. In ascendant

If Sun, Mars and Saturn individually or jointly occupy the lagna the native suffers from fever and drain of finances.

> Sun alone in lagna causes fever due to bile, Mars causes high fever and eruptions and Saturn likewise gives wind troubles and fever. All the three together cause troubles pertaining to three humors. Moon associated and/or

aspected by malefics causes phlegm and fevers. If it is full Moon, aspected and associated with the benefics the native enjoys good sound health. Mercury, Jupiter and Venus individually or jointly occupying lagna indicate gain in finances.

2. In the 2nd house

Moon, Mercury and Venus is a good combination. They increase wealth and State patronage. The malefics that is Sun, Mars, Saturn, Rahu and Ketu occupying 2nd house do not augur well for the native. Saturn particularly in the 2nd house may cause the fear of Government action and also failures in attempts.

3. In the 3rd house

Sun, Saturn and Mars in the 3rd house cause righteous actions and gain in finances and authority. If they are strong there is gain of landed property. The benefics Moon, Mercury, Venus and Jupiter in 3rd house cause gain of wealth, comforts, power and prestige. Moon is very pleasing in the 3rd.

In the 4th house

Weak (decreasing) Moon aspected and associated with the malefics is the cause of discord, disharmony and ill health or diseases. Increasing Moon associated with or aspected by the benefics gives harmony and good health. The benefics Jupiter, Venus and unafflicted Mercury in the 4th house provide many comforts and good luck. The malefics Sun, Mars and Saturn cause ill luck as regards matters relating to wealth and comforts etc. They may cause controversies and fear of some stroke of ill luck.

In the 5th house

पुत्रवित्तसुखसंचयं शुभाः पुत्रगा भृगुसुतोऽतिहर्षदः।
पुत्रवित्तधनबुद्धिहारकास्तस्करामयकलिप्रदाः खलाः।।9।।

षष्ठे पापा वित्तलाभं सुखाप्तिं भौमोऽत्यन्तं हर्षदः शत्रुनाशम्।
सौम्या भीतिं वित्तनाशं कलिं च चन्द्रो रोगं पापयुक्तं करोति।।10।।

सपापः शशीसप्तमोव्याधिभीतिर्खलाः स्त्रीविनाशं कलिं भृत्यभीतिम्।
शुभाः कुर्वन्ते वित्तलाभं सुखाप्तिं यशो राजमानोदयं बन्धुसौख्यम्।।11।।

चन्द्रोऽष्टमे निधनदः खलखेटयुक्तः
पापाश्च तत्र मृतितुल्यफलं च विद्यात्।
सौम्याः स्वधातुवशतो रुजमर्थहानिं
मानक्षयं मुथशिले शुभजे शुभं च।।12।।

Benefics in this house bring good luck, wealth, children or comforts from children. Venus in this house gives great happiness. Malefics in this house are very inauspicious causing worries in respect of children, wealth, illness, discords and fear of thieves etc.

In the 6th house

Malefics in the 6th house give good results. There may be gain of money (being 12th of 7th house). Mars in this house causes the defeat of enemies and thus is the source of happiness. Benefics in the house do not augur well. They may cause ill luck and discord. Weak and decreasing Moon with malefics may cause illness.

In the 7th house

If the Moon is with malefics the native is prone to illness and there may be some sort of fear. The malefics in the 7th house may cause the death of wife and fear from servants. The benefics in the 7th house cause gain of money or wealth, honours by State and kins are helpful.

In the 8th house

Afflicted Moon in the 8th house means death of the native and malefics in the 8th house cause death like conditions. The benefics in this house cause ailments pertaining to their own

humors. There is excessive expenditure and the honour is at stake. If there is an Ithesal yoga with the benefics then the bad results turn into good results.

तपसि सोदरभीः पशुपीडनं खलखगेऽतिमुदो रविरत्र चेत्।
शुभखगा धनधर्मविवृद्धिदाः खलखगेऽपि शुभं त्वपरे जगुः।।13।।

गगनगो रविजः पशुवित्तहा रविकुजौ व्यवसायपराक्रमौ।
धनसुखानि परे च धनात्मजाऽवनिपसंगसुखानि वितन्वते।।14।।

लाभे धनोपचय-सौख्ययशोऽभिवृद्धि-
सन्मित्रसंग-बलपुष्टिकराश्च सर्वे।
क्रूरा बलेन रहिताः सुतवित्तबुद्धि-
र्नाशं शुभास्तु तनुतां स्वफलस्य कुर्युः।।15।।

पापा व्यये नेत्ररुजं विवादं हानिं धनानां नृपतस्करादेः।
सौम्या व्ययं सद्व्यवहारमार्गे कुर्युः शनिर्हर्षविवृद्धिमत्र।।16।।

In the 9th house

The malefics in 9th house indicate that the native may have some hostility of brothers and diseases to the animals. Sun in the 9th house is very auspicious. The benefics in the 9th house make the native more religious and he may gain wealth also. There is a school of thought which asserts that even the malefics give auspicious results in the 9th house.

In the 10th house

Saturn in the 10th house causes loss of the animals and money. Sun and Mars together in the house promote business and prowess of the native. The other planets in this house indicate joy and comforts from children and State.

In the 11th house

If the benefics and/or malefics are strong and occupy the 11th house there is joy and comfort of money, association of good

persons and friends and good sound health. If the malefics are weak they cause anxiety about the children and money. If the benefics occupying the eleventh house are weak they give less benefic results.

In the 12th house

The malefics in the 12th house cause eye troubles, controversies and worry of State actions. There is loss of money also on this account and by theft. The benefics in this house mean expenditure on good accounts. Saturn in this house is quite auspicious.

श्रीगर्गान्वयभूषणं गणितविच्चिन्तामणिस्तत्सुतो-
ऽनन्तोऽनन्तमतिव्यधात्खलमतध्वस्त्यै जनुः पद्धतिम्।
तत्सूनुः खलु नीलकण्ठविबुधो विद्वच्छिवाऽनुज्ञया
भावस्थग्रहपाकदीःस्थ्यसुखतायुक्तं फलं सोऽभ्यधात्।।17।।

This is a customary sloka giving details of the family tree and praising the elders.

12

Results of Month and Day in the Progressed Chart

मासप्रवेशकाले ज्ञो ग्रहान्भावांश्च साधयेत्।
तत्र मासतनोर्नाथो मुथहा जन्मपस्तथा।।1।।

त्रिराशिपो दिननिशो रवीन्दुभपतिस्तथा।
अब्दप्रवेशलग्नेश एषां वीर्याधिकस्तनुम्।।2।।

पश्यन्मासपतिर्ज्ञेयस्ततो वाच्यं शुभाऽशुभम्।
अपरे मासलग्नेशं मासाधिपतिमूचिरे।।3।।

दिनेशं दिनलग्नेशं तथा प्रोचुर्विचक्षणाः।
मासघस्त्रेशयोर्वाच्यं फलं वर्षेशवद् बुधैः।।4।।

Prepare the monthly progressed horoscope and mark the 12 houses as done in the annual chart. In the progressed annual chart there were five contestants for the dignity of the lordship of the year. In the monthly charts there are six contestants namely (1) the lagna lord of the monthly chart, (2) sign lord of Muntha, (3) the lagna lord of the birth chart, (4) Tri Rasi lord, (5) the lord of the sign occupied by Sun in day commencement chart or the lord of Moon sign if the commencement is in the night. The lord of the month should be identified in the same way as we did for the year lord.

लग्नांशाधिपतिर्विलग्नपनवांशेशेन मैत्रीदृशा
दृष्टो वा सहितः शशी च यदि तौ मैत्रीदृशाऽऽलोकते।

तस्मिन्मासि तनौ सुखं बहुविधं नैरुज्यमित्थं फलं
तावद्यावदिमे स्युरित्थमथ तान् संचार्य वाच्यं फलम्।।5।।

तौ चेच्छत्रुदृशा मिथ शशिना दृष्टौ मनोदुःखदौ
रोगाधिक्यकरौ च कश्चिदनयोर्नीचोऽस्तगो वा यदि।
कष्टात्सौख्यमिह द्वयं यदि पुनर्नीचास्तगं स्यान्मृतिः
सूत्यब्दोद्भवरिष्टतो मृतिसमं स्यादन्यथेत्यूचिरे।।6।।

भावांशाधिपतिः स्वभावपनवांशेशेन मैत्रीदृशा
दृष्टो वा सहितः शशी च यदि तौ मैत्रीदृशाऽऽलोकते।
तद्भावोत्थसुखं विलोक्यमथवाह्यत्यासतः कीर्तितं
नीचास्तादि फलं च लग्नवदिदं विद्वद्भिरूह्यं धिया।।7।।

लग्नेशमासेशसमेश्वरांशनाथा यदंशाधिपमित्रदृष्ट्या।
दृष्टा युवा वा शशिना च तत्तद्भावोत्थसौख्याय न चेदनिष्टम्।।8।।

In the progressed monthly chart if the navamsa lords of the lagna and of the lagna lord and Moon have friendly aspects that is 3-11, 5-9 the native enjoys sound health and physical comforts. This remains during the period of aspects only. In other words this is the effect of transit and as such not permanent. The same results follow if the three planets are in conjunction.

If the navamsa lord of lagna and of lagna lord have inimical aspects and Moon also has the same type of aspect there is mental tension and illness.

If one of the two navamsa lords is in his sign of debility or is combust (within the orb of Sun) there is trouble in the initial stages followed by some good results. If both of them are in their signs of debility or combust or one of them is in his sign of debility and the other combust the results are most inauspicious. The native may face death. Such results should be corraborated by the birth chart. If there is no indication of such inauspicious results the events shall come to pass. There may be some minor mishaps only if the period according to birth chart is not bad.

The house, whose navamsa lord has friendly aspects to the

navamsa lord of the lord of the house and Moon casts his friendly aspect to both of them, gives good results during the month. The result is subject to the position of planets. If one of the planets is in his sign of debility or combust the results as aforesaid shall happen. The position or the strength of the lord of the house has also to be taken into consideration.

Friendly aspect or conjoining of the annual lagna lord, month lagna lord, year lord and the navamsa lord of the monthly lagna with any house is very auspicious for the native in respect of the results of that house. This however is again subject to the period indicated by the birth chart.

निर्बला व्ययषष्ठांशपाः सत्फलदायकाः।
अन्ये सवीर्याः शुभदा व्ययत्यये व्यत्ययः स्मृतः।।9।।

लग्नेशमासेशसमेशमुन्थाधीशाः षडष्टोपगताः सपापाः।
दृष्टाः खलः शत्रुदृशाऽत्र मासे व्याध्यादिविद्विड्भयदुःखदाः स्युः।।10।।

केन्द्रत्रिकोणायगां तास्तु लग्नमासाऽब्दपा वीर्ययुता नराणाम्।
नैरुज्यशत्रुक्षयराज्यलाभमानोदयात्वद्भुतकीर्तिदाः स्युः।।11।।

The navamsa lords of houses 12, 6 and 8 give good results if they are weak. In case of the navamsa lords of other houses good results depend upon the strength of these planets.

If the lord of the annual lagna and lords of the month, year and Muntha occupy houses 6, 8 or 12 or conjoined with the malefics and the malefics have an inimical aspect to them that is the aspect should be 1-4 and 7-10 the planets during the month cause physical ailments, diseases and fear of enemies.

If the year lord, month lord and the lord of lagna in the annual chart are strong and occupy the kendras that is house 1, 4, 7 or 10 or the trine houses that is house 5 or 9 or in the 11th house the native witnesses sound health, defeat of enemies and benefits from the State. Prestige of the native is on the rise.

इन्थिहालग्नपो राशिर्यो बली तत्र हद्दपाः।
दशेशाः स्वांशतुल्याहैरित्युक्तं कैश्चिदागमात्।।12।।

रवीन्द्वोरसमावेशान्नैतद्युक्तं परे जगुः।
दशान्तरदशाच्छेदे फलमाब्दं तु युज्यते।।13।।

दिनप्रवेशकालेऽपि खेटान्भावांश्च साधयेत्।
चन्द्रलग्नांशकाभ्यां तु फलं तत्र वदेद् बुधः।।14।।

In these verses the author says about the lord of the period ruling during the month under consideration. There is a school which holds that the strength of the sign occupied by Muntha and that of the monthly lagna should be taken into consideration for the consideration of the period lord during the month. The Hadda lord of the stronger of the two signs would be the dasa lord or the lord of the stronger of the two signs would be the dasa lord or the lord of the period during the month according to the degrees transited by it. Many scholars do not agree with this. They hold that the planetary periods shall be the same as worked out for the whole year.

According to Neelkanth we should have full calculations in respect of the position of planets and houses in the day chart also. In the day charts the Moon sign and the lagna sign become important. The results should be spelt out on the basis of the strength or weakness of the navamsa lords of the lagna and of the Moon.

चतुष्कमिन्थिहेशादि दिनमासाब्दलग्नपाः।
एषां बली तनुं पश्यन् दिनेशः परिकीर्तितः।।15।।

त्रिकोणकेन्द्रायगताः शुभाश्चेच्चन्द्रात्तनोर्वा बलिनः खलास्तु।
षट्त्र्यायगास्तत्र दिने सुखानि विलासमानार्थयशोयुतानि।।16।।

षडष्टरिष्फोपगता दिनाऽब्दमासेन्थिहेशाः खलखेटयुक्ताः।
गदप्रदा मानयशोहराश्च केन्द्रत्रिकोणायगताः सुखाप्त्यै।।17।।

लग्नांशकः सौम्यखगैः समेतो दृष्टोऽपि वा मित्रदृशेन्दुनाऽपि
नैरुज्यराज्यादिशरीरपुष्टिमासोक्तिवद्दुःखमतोऽन्यथात्वे।।18।।

यदंशपः सौम्ययुतेक्षितो वा स्निग्धेक्षणाद् भावजसौख्यकृत्सः।
दुःखप्रदः प्रोक्तवदन्यथात्वे सर्वेषु भावेष्वियमेव रीतिः।।19।।

The question is of fixing the planet as the day lord. The contenders for this dignity are the lord of Muntha sign, the lord of birth lagna, Tri rasi lord, the lord of day lagna, the lagna lord of the month chart. Who-so-ever is strong and aspects the lagna becomes the day lord. If the malefics are in houses 3, 6 and 11 from the day lagna or Moon and the benefics occupy angular or trine houses we have a good combination. The day shall be auspicious with some gains. If the day lord, year lord, month lord and Muntha lord are in 6, 8 or 12 houses and the malefics aspect them or conjoin them the day is inauspicious. There is a fear of some disease and loss of name etc. If the planets (day lords etc.) are in kendra or trine the day is auspicious.

If the navamsa sign of the day lagna is occupied by the benefics or has their friendly aspects to it the day is auspicious. Physical fitness and a happy comfortable life are the result otherwise in auspicious results.

For the results of any particular house we should see if the navamsa lord of that house is conjoined with or has a friendly aspect of the benefics to it. If that is so the results will be auspicious. In the reverse position the results will be inauspicious or bad.

षष्ठांशके सौम्ययुतो रोगदः पापयुक् शुभः।
व्ययांशे शुभयुग्दृष्टे सद्व्ययः पापतस्त्वसत्।।20।।

जायांशः सौम्ययुग्दृष्टः स्वस्त्रीसौख्यविलासकृत्।
पापैर्गृहकलिर्दुःखं पापान्तःस्थे मृतिं वदेत्।।21।।

शुभमध्यस्थिते स्त्र्यंशे बहुलं कामिनीसुखम्।
स्वस्यां रातिर्गुरावन्यखगेऽन्यासु रतिं वदेत्।।22।।

मृत्यंशे मृत्युगैः सौम्यैर्युग्दृष्टे मरणं रणे।
मिश्रैर्मिश्रं खलैः सौख्यं वर्षलग्नानुसारतः।।23।।

The navamsa sign of the 6th house should be occupied or aspected by the malefics if good results are desired. Benefics in such a place cause illness. If the navamsa sign of the 12th house

is occupied or aspected by the benefics there is an expenditure on desirable things and if by malefics then on undesirable things.

The navamsa sign of the 7th house occupied or aspected by the benefics is favourable for the consort of the native. He/she is happy with her/him. If the malefics occupy or aspect the navamsa sign there is a family discord. The navamsa sign hemmed between the malefics indicate that the wife may die. If the navamsa sign of the 7th house is between the benefics the relation between the couple are cordial and happy. If the navamsa sign is occupied by Jupiter there are good sexual relations with wife but when any other planet occupies the sign it is indicative of the native's lust for other women.

If the navamsa sign of the 8th house is conjunct or aspected by benefics of 8th house the native dies in the battle field. If conjunct or aspected by both malefics and benefics the results are mixed. If only malefics the results shall be good.

द्विर्द्वादशे खला हानिं व्यये सौम्याः शुभव्ययम्।
कर्तरी पापजा रोगं करोति शुभजा शुभम्।।24।।

If the 12th house and the 2nd house both are occupied by the planets the lagna is said to be having a Kartari yoga or the scissors combination. If both these houses are occupied by the malefics it is a Paap Kartari yoga. This means loss of wealth. If the 12th house is occupied by the benefics the expenditure is on good works. If the houses are occupied by the malefics the native may get illness and losses. The occupation of both the houses by benefics augurs well and expendiure is or the good.

लग्नेऽष्टमे वा क्षीणेन्दुर्मृत्युदः पापदृग्युतः।
रोगो वा ग्रहणं वापि रिपुतः शस्त्रभीरपि।।25।।

चन्द्रे सभौमे निधनारिसंस्थे नृणां भयं शस्त्रकृतं रिपोर्वा।
पापैः सुखस्थैः पतनं गजाश्वयानात्तनौ स्याद् बहुला च पीडा।।26।।

In the day chart a weak and decreasing Moon aspected or associated with the malefics in the 8th house causes death or illness and losses by enemy. It may also cause fear by the enemies.

In the day chart Moon with Mars in the 6th or 8th house causes fear of the enemy and injury from weapons. If the malefics occupy the 4th house the injury may be from a fall from vehicle, horse or elephant. Malefics in ascdt cause body aches.

शुभा द्यूने विजयदा द्यूतादर्थे सुखावहाः।
नवमे धर्मभाग्यार्थराजगौरवकीर्तिदाः।।27।।

Benefics occupying the 7th house in the day chart bring good luck in bets and stakes. In the 2nd house the benefics cause happiness and joy. In the 9th house they indicate increase in wealth, religious activities and give honours from Government.

दिनप्रवेशेऽस्ति विधुरवस्थायां तु यादृशी।
तदवस्थातुल्यमसौ फलं दत्ते न संशयः।।28।।

विहाय राशिं चन्द्रस्य भागा द्विघ्नाः शरोद्धृताः।
लब्धं गता अवस्थाः स्युर्भोग्यायाः फलमादिशेत्।।29।।

प्रवासः प्रवासोपगे रात्रिनाथेऽर्थनाशस्तु नष्टोपगे मृत्युभीतिः।
मृतावस्थिते स्याज्जयायां जयस्तु विलासस्तु हास्योपगे कामिनीभिः।।30।।

रतौ स्याद्रतिःक्रीडितासौख्यदात्री प्रसुप्ताऽपि निद्रां कलिं देहपीडां
भयं तापहानी सुखं स्यात्तु भुक्ताज्वराकम्पिता सुस्थितासु क्रमेण।।31।।

The results in the day chart should be according to the state of Moon. For the calculation of the state we take only the degrees etc. and not the sign number. Degrees etc. are to be multiplied by 2 and divided by 5. The quotient indicates the past. Moon has 12 states in a sign depending upon the quotient. The number as quotient tells us about the past. In predicting the results we should take the results of the number next to the quotient. The 12 states of Moon according to the quotient and their results are given below in the tabular form.

Quotient	*State of Moon*	*Results*
1.	Pravaas (Journey)	Journey overseas.
2.	Nashta (Destruction)	Excess expenditure, loss of money.
3.	Maran (Death)	Fear of death or death like conditions.
4.	Jaya (Victory)	Victory over enemies.
5.	Haasya (Laughter)	Enjoyment, pleasure
6.	Rati (Indulgent)	Sexual satisfaction from women
7.	Kreeda (Sporting)	Sports, games and fun.
8.	Prasupta	Sleeping.
9.	Bhukta	Fear, pain etc.
10.	Jwara	Fevers.
11.	Kampita (Shivering)	Sorrows and losses.
12.	Susthita (Well placed)	Comforts, joy and pleasure.

[It has been stated earlier that the quotient indicates the past. It is therefore necessary that for states of Moon we take up the number next to quotient.]

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13

Miscellaneous

Hunting Expedition

सवीर्यौ कुजज्ञौ नृपाखेटसिद्ध्यै न सिद्धिर्यदा वीर्यहीनाविमौ स्तः।
जलाखेटमाहुः सवीर्यैर्ग्रहर्क्षैर्जलाख्यैर्नगाख्यैर्नगाखेटमाहुः।।1।।

लग्नास्तनाथौ केन्द्रस्थौ निर्बलौ क्लेशदायिनी।
मृगयोक्ता शुभफला वीर्याढ्यौ यदि तौ पुनः।।2।।

If Mars and Mercury are strong the prey is available. If they are weak the prey is not available. The nature of the prey available shall be decided by the signs occupied by Mars and Mercury. In watery signs the prey shall be watery creatures like fish. In signs of mountains the preys shall be mountaineous and so on.

In questions concerning hunting we first judge the lagna of the chart. If the lagna lord and the 7th lord are weak and occupy the quadrangular houses that is house 1, 7, 4 and 10. The hunters do not get a prey and if they get, it is with great difficulty and after great troubles and pains. If the two lords are strong they get the prey easily.

Regarding food

लग्नाधिपो भोज्यदाता सुखेशो भोज्यमीरितम्।
बुभुक्षा मदपः कर्मपतिर्भोक्तेति चिन्तयेत्।।3।।

लग्ने मदे च सत्खेटैर्युते दृष्टे च भोजनम्।
जीवे लग्ने सिते वापि सुभोज्यं दुःस्थितावपि।।4।।

मन्दे तमसि वा लग्ने सूर्येणालोकिते युते।
लभ्यते भोजनं नाऽत्र शस्त्रभीतिस्तदा क्वचित्।।5।।

रविदृष्टं युतं वापि लग्नं न यदि तत्र हि।
उपवासस्तदा वाच्यो नक्तं वा विरसाशनम्।।6।।

चन्द्रो कर्मगते भोज्यमुष्णं शीतं सुखे कुजे।
तुर्ये खेटस्य वसतो भोज्यान्ने रसमादिशेत्।।7।।

स्निग्धमन्नं सिते तुर्ये तैलसंस्कृतमर्कजे।
नीचोपगे कदशनं विरसं न च संस्कृतम्।।8।।

सूर्यादिभिर्लग्नगतैः सवीर्यै राजादिगेहे भुजिमामनन्ति।
सुखे सुखेशे सबले सुभोज्यं चरादिकं स्यादसकृत्सकृद्भिः।।9।।

मूलत्रिकोणगे खेटे लग्ने पितृगृहेऽशनम्।
मित्रालये मित्रभस्थे शत्रुगेहेऽरिगेहगे।।10।।

शुभेक्षितयुते लग्ने बलाढ्ये स्वगृहे भुजिः।
ग्रहराशिस्वभावेन यत्नादन्यत्र चिन्तयेत्।।11।।

In regards to food the masters say that the lagna lord is one who offers food. The 4th lord signifies the nature of food. The 10th lord is the one who takes the food and the 7th lord indicates the desire for food.

1. The person gets food if the lagna and the 7th house are aspected or occupied by the benefics.
2. Jupiter or Venus in lagna indicates good and tasty food, whatever the circumstances be.
3. Saturn or Rahu occupying the lagna and aspected by Sun or conjoined with them indicate that the native does not get food. Not only this but there is always a fear of hurt.
4. Lagna occupied by Saturn and Rahu, not conjoined or aspected by Sun indicates that the native may have to

keep a fast or if at all the food is available it will late in the night and it shall be insipid.

5. Moon in the 10th signifies hot and fresh food.
6. Mars in the 4th house signifies cold food.
7. Venus in the 4th provides oily food, that is the food cooked in oil or ghee or butter.
8. Saturn in 4th house means the food fried in oil. If planet is in debility in 4th house the food may be raw and uncooked.
9. If Sun or other planets are strong and occupy the lagna the food comes from the king or some very high officer.
10. If the 4th lod is in the 4th there will be tasty and delicious food.
11. If the 4th house is a cardinal sign the native gets food many times. Fixed sign here denotes one time food and mutable sign denotes two times food.
12. As regards the place from where the food shall come we have to judge the position of the planets occupying the lagna.
    (a) If the planet in ascdt is in his Mool Trikona the food comes from one's father's house.
    (b) If the occupying planet is in the house of his friend the food comes from the house of one's friend. Similarly if he is in the house of the enemy of the occupying planet the native gets food from his enemy.
4. Similarly if th planet is in his own house the food comes from own house. For food one should discriminate by the signs in ascdt etc.

Nature of Food

तिलान्नमर्के हिमगौ सुतण्डुलान्भौमे मसूराञ्चणकाञ्च भोज्यम्।
बुधे समुद्गः खलु राजभाषा गुरौ सगोधूमभुजिः सवीर्ये।।12।।

शुक्रे यवा बाजरिका युगन्धराः शनौ कुलित्थादिसमाषमन्नम्।
भोज्यं तृणान्नं शिखिराहुवीर्याच्छुभेक्षणालोकनतः सहर्षम्।।13।।

सूर्ये मूलं पुष्पमिन्दौ कुजे स्यात्पत्रं शाखा चापि शाकं सवीर्ये।
शुक्रेज्यज्ञैर्व्यञ्जनं भूरिभेदं मन्देनेत्थं सामिषं राहुकेत्वोः।।14।।

The food as per the strong planets in lagna is as under:

Sun	Food of cereals with Til.
Moon	Food of good rice.
Mars	Food of Masoor or Chana.
Mercury	Food of Moong or Urad.
Jupiter	Food of Wheat.
Venus	Food of Oat & barley.
Saturn	Food of Urad and Kulthi.
Rahu/Ketu	Food of straws etc.

The classification may need modification according to time and place.

If the planets are aspected by the benefics the food will be taken with pleasure.

About Vegetables

Sun	Roots and potatoes
Moon	Cauli flowers etc.
Mars	Leafy vegetables
Venus, Mercury, Jupiter	Many types of vegetables
Saturn, Rahu & Ketu	Meat and flesh

About dreams

लग्नांशगेऽर्के तनुगेऽपि वास्मिन्दुःस्वप्नमीक्षेत यथाऽर्कबिम्बम्।
रक्ताम्बरं वन्हिमथापि चन्द्रे शुभ्राश्च रत्नाम्बरपुष्पवज्रम्।।15।।

स्त्रियः सरूपाश्च कुजे सुवर्णरक्ताम्बरस्त्रङ्मणिविद्रुमाणि।
बुधे हयस्वर्गगतिधर्मवार्ता गुरौ रतिर्धर्मकथा सुरेक्षा।।16।।

सद्बन्धुसंगश्च सिते जलानां पारे गतिर्देवरतिर्विलासः।
शनावरण्यादिगतिश्च नीचैः संगश्च राहौ शिखिनीत्थमेव।।17।।

In lagna or lagna navamsa	*Dreams*
Sun	Inauspicious and bad dreams of red clothes and fire etc.
Moon	White cloth, horse, white jewels and beautiful women etc.
Mars	Gold, red clothes, red stones and coral etc.
Mercury	Horse riding, airy flights, and religious discourses and journey to heaven etc.
Jupiter	Sexual embrace, religious discussions, vision of gods, and meeting good hearted relatives.
Venus	Crossing the river, vision of God, association with friends and lax enjoyments.
Saturn Rahu and Ketu	Wandering and company of low people

If Moon is in house 3, 5, 7, 11 or 6 and aspected by Sun/Jupiter or Venus or if the benefics are in house 9, 1, 4, 7 or 10 the native has dreams of sexual enjoyments with beautiful women.

सहजधीमदनायरिपुस्थितो यदि शशी गुरुभानुसितेक्षितः।
नवमकेन्द्रगते तु शुभग्रहे स्वबलया मनुजो रमते तदा।।18।।

If Moon is in any of the houses 3, 5, 7, 11 or 6 and is aspected by Jupiter, Sun and Venus and the houses 9, lagna 4, 7 or 10 the native dreams of having intercourse with beautiful girls or women.

आसीदसीमगुणमण्डितपण्डिताग्र्यो
व्याख्यद्भुजंगपगवीः श्रुतिवित्सुवृत्तः।
साहित्यरीतिनिपुणो गणितागमज्ञ-
श्चिन्तामणिर्विपुलगर्गकुलावतंसः।।19।।

तदात्मजोऽनन्तगुणोऽस्त्यनन्तो योऽधोक् सदुक्तिं किल कामधेनुम्।
सत्तुष्टये जातकपद्धतिं च न्यरूपयद् दुष्टमतं निरस्य।।20।।

पद्माम्बयाऽसावि ततो विपश्चित् श्रीनीलकण्ठः श्रुतिशास्त्रनिष्ठः।
विद्वच्छिवप्रीतिकरं व्याधासीत् समाविवेके मृगयावतंसम्।।21।।

शाके नन्दाभ्रबाणेन्दु (1509) मिते आश्विनमासके।
शुक्लेऽष्टम्यां समातन्त्रं नीलकण्ठबुधोऽकरोत्।।22।

These slokas are simply about the author and his ancestral tree.

PART III

PRASNA TANTRA (HORARY ASTROLOGY)

1

General

दैवज्ञस्य हि दैवेन सदसत्फलवाञ्छया।
अवश्यं गोचरे मर्त्यः सर्वः समुपनीयते।।1।।

अश्रौषीच्च पुरा विष्णोर्ज्ञानार्थे समुपस्थितः।
वचनं लोकनाथोऽपि ब्रह्मा प्रश्नादिनिर्णयम्।।2।।

It is said that Lord Brahma, the father of all manifest creations approached Lord Vishnu to learn how the fruits of one's actions could be known in advance by him. What Lord Vishnu said in this regard is the basis of the Jyotish Sastra or astrology that Lord Brahma gave to us the mortals. An astrologer can predict correctly all the fruits of one's karmas (deeds) with the help of gochara or the transit of planets. This is to say indirectly that in asking question one need not be guided by the horoscope.

तस्मान्नृपः कुसुमरत्नफलाग्रहस्तः
प्रातः प्रणम्य वरयेदपि प्राङ्मुखस्थः।
होराङ्गशास्त्रकुशलान् हितकारिणश्च
संहृत्य दैवगणकान्सकृदेव पृच्छेत्।।3।।

दशभेदग्रहगणितं जातकमवलोक्य निरवशेषमपि।
यः कथयति शुभमशुभं तस्य न मिथ्या भवेद्वाणी।।4।।

The querist should fix up a day for asking his question. On that day the querist should take some offering to be made to the astrologer in his right hand, bow reverently to Lord Narayana and approach a competent astrologer who is his well wisher. While asking the question the querist should sit down facing east and speak out his question in the minimum of words.

The astrologer should be well versed in the ten types of mathematical calculations and the awasthas (conditions) of planets. In short the astrologer should be able to determine the graha balas, planetary strength and bhava balas or the strength of houses etc. The astrologer who predicts after proper judgement of the chart in every possible way shall never be wrong.

क्षुद्रपाखण्डधूर्तेषु श्रद्धाहीनोपहासके।
ज्ञानं न तथ्यतामेति यदि शम्भुः स्वयं वदेत्।।5।।

भक्तार्तदीनवदने दैवज्ञो न दिशेद्यदि।
विफलं भवति ज्ञानं तस्मात्तेभ्यः सदा वदेत्।।6।।

Here the author tells us whom to reply and whom not to reply. A mean fellow, stupid and faithless and who mocks at the shastra is an improper person. Any reply given to such a querist will always go wrong even though Lord Siva himself answers it. He who has full faith in God, is unhappy and unlucky is the proper person who should always be helped and his questions answered.

The emphasis here is on the sincerity, truthfulness and faith of the querist.

ऋजुरयमनृजुर्वाऽयं प्रष्टा पूर्वं परीक्ष्य लग्नबलात्।
गणकेन फलं वाच्यं दैवं तच्चित्तगं स्फुरति।।7।।

लग्नस्थे शशिनि शनौ केन्द्रस्थे ज्ञे दिनेशरश्मिगते।
भौमज्ञयो समदृशा लग्नगश्चन्द्रेऽनृजुः प्रष्टा।।8।।

लग्ने शुभग्रहयुते सरलः क्रूरान्विते भवेत्कुटिलः।
लग्नेऽस्ते सौम्यदृशा विधुगुरुदृष्ट्या च सरलोऽयम्।।9।।

यदि गुरुबुधयोरेकः पश्यस्त्यस्ताधिपञ्च रिपुदृष्ट्या।
तत्कुटिलः प्रष्टा खल्वनयोरेकस्तयोः साधुः।।10।।

The author here tells us how to find out whether the querist is honest in asking the question. Before answering the question the astrologer should judge the strength of the ascendant which shall show about the sincerity or otherwise of the querist. The ascendant is supposed to reflect the intentions of the querist. The querist is insincere and of dishonest intentions if:

(a) Ascdt is occupied by Moon and the angular house by Saturn and Combust Mercury; or

(b) Moon or ascdt is aspected by Mars and Mercury in equal strength

(c) If the ascdt is occupied by cruel planets; or

(d) If Jupiter and Mercury cast an inimical aspect to the 7th house.

The querist is a simple sincere man of honest intentions if:

(a) Ascdt conjoined with benefics.

(b) Moon is aspected by Jupiter

(c) If either Jupiter or Mercury casts a friendly aspect to the 7th house

(d) If Mercury or Jupiter is in ascdt or 7th.

Note:

Moon reflects the mind, the feeling part of it. Mercury is the discriminative part of mind. Saturn is also related to mind. The ascdt being the first house is also related to mind. If we keep in mind these things the above planetary combinations become self explanatory.

Sometimes the querist is quite sincere but because of his/her own confusions he/she is not able to put his question correctly. In fact such questions also can not and need not be replied.

Experience shows sometimes that the anxiety of the querist is not brought out correctly despite his sincerity and honesty. This happens when the querist is almost submerged in his troubles. In such cases more than one question is involved and the querist, due to instability of his mind, is unable to spell out his question correctly. Such questions also should not be replied to. He should be made to relax and explain his worries or difficulties. The artrologer should win the confidence of the querist and then ask him what is his worry. The question spelt out then should be attended in the normal way according to astrological principles. For details on such points my book **Principles and practice of Horary Astrology** may be referred.

सम्यग्विचार्य लग्नं ब्रूयात् प्रश्नं सकृद्यथाशास्त्रम्।
यस्त्वेकं ब्रूतेऽसौ तस्य न मिथ्या भवेद्वाणी।।11।।

बहूनि यदि प्रश्नानि युगपद्यदि पृच्छति।
प्रष्टा तेषां विधिं वक्ष्ये शास्त्रतो लोकतुष्टये।।12।।

आदिमं लग्नतो ज्ञानं चन्द्रस्थानाद् द्वितीयकम्।
सूर्यस्थानात्तृतीयं स्याच्चतुर्थं जीवगृहाद् भवेत्।।13।।

बुधभृग्वोर्बली यः स्यात्तद्गृहात्पञ्चमं पुनः।
राश्यनुरूपं कथयेत्संज्ञाध्यायोक्तवद् बुधः।।14।।

राशिचक्रं समभ्यर्च्य फलैः पुष्पैः सरत्नकैः।
प्रष्टा सुभूमौ दैवज्ञानेकं पृच्छेत्प्रयोजनम्।।15।।

Normally the querist should ask only one question at a time and that question may be attended to in the normal way. The astrologer who judges the chart properly and replies to one question only will not go wrong. There are, however, methods for replying to more than one question at a time.

The first thing for the astrologer to do is to erect a horary chart for the time and place of the question. The first question should be replied to on the basis of the chart as it has been erected. For the second question Moon sign should be reckoned as the ascdt. Likewise the 3rd from Sun sign, 4th from Jupiter sign

and the 5th question from the signs of Mercury or Venus who-so-ever happens to be stronger of the two as lagna. The querist should be reverrential both to the astrologer and astrology. The querist is required to sit on a clean place, worship the rasi chakra or the chart with flowers and valuables and then ask only one question which is upper most in his mind.

Note: The rituals prescribed here for the querist are meant simply to verify the querist' sincerity and faith in the astrology and the astrologer.

The underlying principle here is that the first question is the out come of the planetary positions at the time of the question and therefore the lagna should be taken as the pivot. The next question would reasonably be from the mind and how he feels. Moon becomes the pivotal point here. For the 3rd question the querist shall be more relaxed and therefore the question, quite reasonably, may be still more personal and hence to be seen in relation to Sun which stands for the atman or the individual soul.

According to us the best way is to draw a chart for each question separately. The argument that lagna remains the same for about two hours is true but there may be at least a difference of 4 minutes time in the subsequent question. The cusp of the lagna will be different which may make a difference. Moreover the correct time of the question is when it is asked and not when it is conceived or thought in the mind.

दशभेदग्रहाणां च गणितं भावजं तथा।
विमृश्यैकञ्च कथयेन्नानेकं प्राह पद्मजः।।16।।

दीप्ताद्यं दशभेदं च ग्रहाणां भावजं फलम्।
विचार्य प्रवदेद्यस्तु तस्योक्तं नान्यथा भवेत्।।17।।

दीप्तो दीनोऽथ मुदितः स्वस्थः सुप्तोनिपीडितः।
मुषितः परिहीनश्च सुवीर्यश्चाधिवीर्यकः।।18।।

स्वोच्चे दीप्तः समाख्यातो नीचे दीनः प्रकीर्तितः।
मुदितो मित्रगेहस्थः स्वस्थश्च स्वगृहे स्थितः।।19।।

शत्रुगेहस्थितः सुप्तो जितोऽन्येन निपीडितः।
नीचाभिमुखगो हीनो मुषितोऽस्तङ्गतो ग्रहः।।20।।

सुवीर्यः कथितः प्राज्ञैः स्वोच्चाभिमुखसंस्थितः।
अधिवीर्यो निगदितः सुरश्मिः शुभवर्गगः।।21।।

Daivajna Neelkantha repeats that the astrologer should answer only one question at a time. There are ten conditions of a planet and one who judges carefully the conditions of the planets, the house position and has necessary competence in calculations etc. will always be right in his conclusion.

The ten conditions of the planets are Deepta, Deena, Mudita, Swastha, Supta, Peedita, Mushita, Pariheena, Suveerya and Adhiveerya. In English we may not get proper equivalents for all of them. We may better explain the conditions by the planet's position as has been given here.

1.	Deepta	When the planet is in the sign of exaltation
2.	Deena	In the sign of his debility
3.	Mudita	In the sign of his friend
4.	Swastha	In his own sign
5.	Supta	In the sign of his enemy
6.	Peedita	Conquered by malefics
7.	Pariheena	In the sign preceeding to the sign of his debility
8.	Mushita	Combust
9.	Suveerya	In the sign following the sign of exaltation
10.	Adhiveerya	In benefic divisions

Note: The awasthas or conditions of planets as explained here indicate their strength. Regarding the benefic division referred to in respect of Adhiveerya awastha it may be noted that in Hindu Astrology we have division of each sign. Normally navamsa (dividing the 30 degrees of each sign in 9 parts and placing the planet in the sign which comes as a result of the number of the division.) is generally taken into consideration. We have, however, to go by the above prescriptions.

दीप्ते सिद्धिश्च कार्याणां दीने दुःखसमागमः।
स्वस्थे कीर्तिस्तथा लक्ष्मीरानन्दो मुदिते महान्।।22।।

सुप्ते रिपुभयं दुःखं धनहानिर्निपीडिते।
मुषिते परिहीने च कार्यनाशोऽर्थसंक्षयः।।23।।

गजाश्वकनकावाप्तिः सुवीर्ये रत्नसम्पदः।
अधिवीर्ये राज्यलब्धिर्ग्रहैर्मित्रार्थसङ्गमः।।24।।

The results that a planet who is lord of the house concerned with question bestows according to his awasthas are as under:

	Awasthas	*Results*
1.	Deepta	Success
2.	Deena	Sorrows, pain
3.	Swastha	Fame, honour and wealth
4.	Mudita	Pleasures in great measures
5.	Supta	Fear of enemies and sorrows
6.	Peedita	Loss of wealth
7.	Pariheena	Loss of wealth and failure in attempts
8.	Mushita	
9.	Suveerya	Gain of elephants, horses; gold, precious stones and property
10.	Adhiveerya	Gain in Government through friends and wealth.

पूर्वः सत्त्वं नृपस्तातः क्षत्रं ग्रीष्मोऽरुणाश्चलः।
मधुदृक् पैत्तिको धातुः शुक्रः सूक्ष्मकचो रविः।।25।।

कफौ वर्षा मृदुर्माता पयो गौरश्च सात्त्विकः।
जीवो वैश्यश्चरो वृत्तो मारुतांशो विभुः सुदृक्।।26।।

ग्रीष्मः क्षत्रतमो रक्तो याम्यः सेनाग्रणीश्चरः।
युवा धातुश्च पिङ्गाक्षः क्रूरः पित्तं शिखी कुजः।।27।।

शरदीशो हरिर्दीर्घः षण्ढो मूलं कुमारकः।

लिपिज्ञ उत्तरेशश्च शूद्रः सौम्यस्त्रिधातुकः।।28।।

सत्त्वं पीतो हिमः श्लेष्मा दीर्घो मन्त्री द्विजो नरः।
मध्यैशानी कफी जीवो मधुपिङ्गलदृक् तथा।।29।।

शुक्रः शान्तो द्विजो नारी वैश्यो मन्त्री चरः सितः।
आग्नेयी दिक् कफश्चाम्लः कुटिलासितमूर्धजः।।30।।

कृष्णस्तमः कृशो वृद्धः षण्ढो मूलान्त्यजोऽलसः।
शिशिरः पवनः क्रूरः पश्चिमो वातुलः शनिः।।31।।

राहुर्धातुः शिखी मूलं शेषमन्यच्च मन्दवत्।
चिन्तनीयं विलग्नेशात्केन्द्रगाद्वा बलाधिकात्।।32।।

In these verses the author has described the inherent qualities that each planet possess.

Sun is the lord of east. He is Satoguni, signifies the ruler or the head of the family. He belongs to the fighting class, a warrior and governs the summer season having a red colour very much like the colour we see in the sky at dawn. His eyes are of the colour of honey. His humor is bile and takes on fighting He has light hair on head.

Moon is a watery planet and signifies the mother and rainy season. The humor of Moon is phlegm. She is a Satoguni planet belonging to the trading community. She has tender body, white colour and charming eyes, wind is also her humor.

Mars signifies summer season, a warrior race, blood red colour, the commander-in-chief of the army, activity and cruelity, adulthood and metals. His eyes are of yellowish colour. He is a Tamoguni and bile is the humor.

Mercury indicates winter season, lordship of north and roots of the vegetations. He has green colour, a tall body, innocent nature and belongs to the *kshudra* community. He indicates all the three humors bile, wind and phlegm in balance and Satoguna, Rajoguna and Tamoguna in equal measure. He is generally a writer. He is princely and is eunuch.

Jupiter is Satoguni by nature and of cold temperament. He has a large body, honey coloured eyes, phlegm and belongs to Brahmin caste. He is the minister in the celestial cabinet, and is strong by noon.

Venus is of calm temperament, Brahmin caste, female sex, active, a trader, white complexion, phlegmatic, loving sour things and black curly hair. He is also a minister in the celestial cabinet and represents semen.

Saturn is of black colour, Tamoguni, thin wiry body, eunuch and rules over the west. He signifies old age and the dry roots. He is lazy and slow to move or work. He also signifies the low caste persons. Rahu rules over metals and Ketu over roots. His colour and body etc. are very much like Saturn. His colour may be described according to the lagna or Mercury or the planets in angular houses or the strongest of them all. Ketu is like Mars in some respects and like Rahu in others.

Notes:

There are three gunas or qualities in every human being. They are Satoguna, Rajoguna and Tamoguna signifying activity but no change in the existing values, activity and minor changes and no activity and no change respectively. This classification is mostly on spiritual grounds.

There are three humors in Vedic system of medicine and all the diseases are due to a imbalance of one, two or all of them. They are wind, bile and phlegm. This classification is relevant only when we are judging diseases or the causes of them.

The classification of male, female and eunuch is apparently based on sex but actually they refer to the active, passive or the mutable nature of human beings respectively.

सौख्यमायुर्वयो जातिरारोग्यं लक्षणं गुणम्।
क्लेशाकृती रूपवर्णरत्तनोश्चिन्त्या विचक्षणैः।।33।।

मुक्ताफलं च माणिक्यं रत्नधातुधनाम्बरम्।
हयकार्याध्वविज्ञानं वित्तस्थानाद्विलोकयेत्।।34।।

भगिनीभ्रातृभृत्यानां दासकर्मकृतामपि।
कुर्वीत वीक्षणं विद्वान् सम्यग्दुश्चिक्यवेश्मतः।।35।।

वाटिकाख्यकूपक्षेत्रमहौषधिनिधीनपि।
विवरादिप्रवेशं च पश्येत्पातालतो बुधः।।36।।

गर्भापत्यविनयानां मन्त्रसन्धानयोरपि।
विद्याबुद्धिप्रबन्धानां सुतस्थाने विनिर्णयः।।37।।

चौरभीरिपुसङ्ग्रामखरोष्ट्रक्रूरकर्मणाम्।
मातुलातङ्कभृत्यानां रिपुस्थानाद्विनिर्णयः।।38।।

वाणिज्यं व्यवहारं च विवादं च समं परैः।
गमागमकलत्राणि पश्येत्प्राज्ञः कलत्रतः।।39।।

नद्युत्तारेऽध्ववैषम्ये दुर्गे शात्रवसंकटे।
नष्टे दुष्टे रणे व्याधौ छिद्रे छिद्रं निरीक्षयेत्।।40।।

वापीकूपतडागादिप्रपादेवगृहाणि च।
दीक्षां यात्रां मठं धर्मं धर्मान्निश्चिन्त्य कीर्तयेत्।।41।।

राज्यं मुद्रां परं पुण्यं स्थानं तातं प्रयोजनम्।
वृष्ट्यादिव्योमवृत्तान्तं व्योमस्थानान्निरीक्षयेत्।।42।।

गजाश्वयानवस्त्राणि सस्यकाञ्चनकन्यकाः।
विद्वान् विद्यार्थयोर्लाभं लक्षयेल्लाभभावतः।।43।।

त्यागभोगविवादेषु दानेष्टकृषिकर्मसु।
व्ययस्थानेषु सर्वेषु विद्धि विद्वान् ! व्ययं व्ययात्।।44।।

Here the author enumerates the subjects and affairs of human life that should be judged from various houses.

From the lagna we get information about general happiness, longevity, vitality and health. The general nature, qualities and mental inclinations also form the subject matter of first house or the lagna. Physical body, colour and caste etc. can also be known from the first house.

The second house is known as the Dhana Bhava or the house of wealth. Movable wealth like money, precious stones and horses etc. come in the domain of second house. The difficulties etc.

on the way while in journey are also included in the second house subjects.

The third house stands for the younger co-borns like brother and sister, servants and profession. The prowess of the native and mental inclination to work also are included in the subjects of 3rd house.

From the 4th house we judge education of the native, landed property, gardens, fields, medicine, the underground wealth wells etc. General happiness with the other members of the family is also judged by this house.

The fifth house is also called the house of progeny or children. Pregnancy of the ladies is to be judged from this house. Nature of the native and love etc. are also judged by this house.

The sixth house has a sway over enemies, fear of theft, cruel acts inflicting harm etc. to others or killing them, maternal uncles and aunts, servants and occupation etc.

Seventh house stands for the spouse, trade and commerce, behaviour with the persons and journey etc.

The eighth house includes the difficulties in crossing the river, forts, fear of enemy, quarrels, battlefield, and sickness etc. The secret activities and secret acts form the subject matter of the house.

Water, wells, ponds and tanks, cowsheds and good acts come under the 9th house.

From the 10th house we judge the career, honour, specially good deeds, father etc. of the native.

The eleventh house indicates gains and profits. It also stands for success in efforts. Financial gains, clothes, property etc.

The 12th house is the house of losses and expenditures. The expenses on account, sacrifices, quarrels with others, alms and charity, agriculture, bed pleasures etc. should be judged by this house.

2

Strength of Houses and Related Questions

यो यो भावः स्वामिदृष्टो युतो वा सौम्यैर्वा स्यात्तस्य तस्यास्ति वृद्धिः।
पापैरेवं तस्य भावस्य हानिर्निर्दिष्टव्या पृच्छतो जन्मतो वा।।1।।

सौम्ये विलग्ने यदि वा स्ववर्गे शीर्षोदये सिद्धिमुपैति कार्यम्।
अतो विपर्यस्तमसिद्धिहेतुः कृच्छ्रेण संसिद्धिकरं विमिश्रम्।।2।।

लग्नपतिर्यदि लग्नं कार्याधिपतिश्च वीक्षते कार्यम्।
लग्नाधीशः कार्यं कार्येशः पश्यति विलग्नम्।।3।।

लग्नेशः कार्येशं विलोकयेल्लग्नपं तु कार्येशः।
शीतगुदृष्टौ सत्यां परिपूर्णा कार्यसंसिद्धिः।।4।।

कथयन्ति पादयोगं पश्यति सौम्यो न लग्नपो लग्नम्।
लग्नाधिपं च पश्यति शुभग्रहश्चार्धयोगोऽत्र।।5।।

एकः शुभो ग्रहो यदि पश्यति लग्नाधिपं विलग्नं वा।
पादोनयोगमाहुस्तदा बुधाः कार्यसंसिद्धौ।।6।।

लग्नपतौ दृष्टे सति शुभग्रहौ द्वौ त्रयोऽथवा लग्नम्।
पश्यन्ति यदि तदानीमाहुर्योगं त्रिभागोनम्।।7।।

About determining the strength of Bhavas or the houses of the chart some principles have been laid down by Daivajna Neelkantha. The house/bhava is strong if:

(a) it is occupied or aspected by its lord;

(b) it is occupied/aspected by benefic planets.

The house is weak if it is occupied or aspected by the malefics. Strong house promises success in the affairs of the house.

(Normally there are six sources of strength but the process is long and time consuming. Present system is easy to work out quickly.)

There shall be quick success for the querist if the lord of lagna is a benefic or the lagna is vargottam that is the navamsa and the lagna falls in the same sign, or it is occupied by benefics or its navamsa falls in the sign of a benefic or the sign is a sign rising by the head. The situation opposite to this indicates the failure in the venture or attempt. If malefic and benefic planets jointly occupy the benefic sign identical with the house relating to the question or the benefic planets occupy a sign rising by the back the success does not come the easy way. It may also be delayed.

Here the author tells us how to assess the strength or otherwise of the house. The house that is aspected or occupied by its lord becomes strong and the native flourishes in respect of the affairs of that house. The house also becomes strong if it is aspected and/or occupied by a benefic planet.

The aspects of planets to the relevant house/houses and to the lords of the houses are also important so far as the success or failure is concerned. There are indications of success if:

(a) Lord of the ascdt aspects the ascdt and lord of the relevant house aspects his house, or

(b) Lord of ascdt aspects the relevant house and the lord of that house aspects the lagna, or

(c) There is mutual exchange of aspects between the lords of ascdt and the relevant house and Moon aspects them.

The planetary combinations are called yogas. They are sometimes present in the chart but fail to grant success or fulfillment of desires because all of them are not equally powerful. Here are references to yogas which are partly strong.

The yoga has 25 percent strength if a benefic aspects the lagna but the lagna lord does not aspect it. If a benefic aspects the lagna as well as the lagna lord the yoga gets 50 percent of strength. It is 75 percent strong if the lagna lord and 2 or 3 benefics aspect the lagna. The yoga is 100 percent strong if the lagna, bereft of evil aspect, is aspected by its lord and by Moon who also has no evil aspect on her.

The planet who is afflicted by, conjoined to and aspected by a malefic and the planet himself combust is an indication of misfortune, ill luck and failure in attempts.

क्रूरावेक्षणवर्ज्यश्चन्द्रः सौम्याश्च खेचरा लग्नम्।
लग्नेशदर्शने सति पश्यन्तः पूर्णयोगकराः।।8।।

क्रूराक्रान्तः क्रूरयुतः क्रूरदृष्टश्च यो ग्रहः।
विरश्मितां प्रपन्नश्च सोऽनिष्टफलदायकः।।9।।

अमुकं ममेति कार्यं कदा भविष्यत्यमुत्र पृच्छायाम्।
लग्नाधिपति कार्यं लग्नं कार्याधिपः पश्येत्।।10।।

लग्नस्थः कार्येशः पश्यति चेल्लग्नपं तदैव भवेत्।
तत्कार्यं यद्यन्यस्थितं तदा सत्वरं न स्यात्।।11।।

पश्यति तदा च लग्नं द्रक्ष्यति चन्द्रं विलग्नपं च यदा।
लग्ने कार्ये च यदा द्वयोश्च योगे तदा सिद्धिः।।12

यदि लग्नपं न पश्यति कार्याधीशो विलग्नमथ तस्य।
कार्यस्य हानिरुक्ता लग्नमते किमपि नो वाच्यम्।।13।।

भूतं भवद्भविष्यन्मम किं कथयेति जातपृच्छायाम्।
लग्नपतेः शशिनो वा बलमन्वेष्यं बलाभावे।।14।।

दृष्ट्वा नवांशकबलं शुभदृग्योगं च सर्वकालेषु।
प्रष्टुः शुभमादेश्यं विपरीतं व्यत्ययाद्वाच्यम्।।15।।

लग्नेशो मूसरिफो यस्मादस्मादतीतमाख्येयम्।
येन युतस्तस्माद्भवदेष्यं यो योक्ष्यते तस्मात्।।16।।

यदि लग्ने लग्नपतिः सौम्ययुतो वा विलोकितः सौम्यैः।
तत्प्रष्टुर्व्याकुलता शरीरदोषा विनश्यन्ति।।17।।

पापो यदि लग्नपतिस्तदा कलिव्याधिधननाशाः।
सौम्ये निर्वृतिर्बुद्धिर्द्रव्याप्तिः सौख्यमतुलं च।।18।।

धनलाभस्य प्रश्ने लग्नेशेनेन्दुनाऽथ धननाथः।
कुरुते यदीत्थशालं शुभयुतिदृष्ट्या भवेल्लाभः।।19।।

क्रूरग्रहैर्धनस्थैर्दूरे लाभोऽन्यदप्यशुभम्।
क्रूरमुथशिले धनेशे प्रष्टा म्रियतेऽथवा विलग्नेशे।।20।।

लग्नधनपेत्थशाले मन्दगतिर्यत्र भावानाम्।
तनुधनसहजादीनां प्रष्टुस्तद् द्वारतो लाभः।।21।।

लग्नस्थं चन्द्रजं चन्द्रः क्रूरो वा यदि पश्यति।
धनलाभो भवत्याशु किन्त्वनर्थोऽपि पृच्छतः।।22।।

चन्द्रलग्नधनाधीशा दृष्टा युक्ताः परस्परम्।
धनकेन्द्रत्रिकोणास्थाः सद्यो लाभकराः स्मृताः।।23।।

शुभदस्वामिषड्वर्गे लग्ने सौम्ययुतेक्षिते।
प्रष्टुस्तात्कालिकी लब्धिरलब्धिस्तु विपर्यये।।24

चतुर्थे सप्तमे चन्द्रे खे रवौ लग्नगे शुभे।
प्रष्टुः सद्योऽर्थलाभः स्याल्लग्ने वा सुरमन्त्रिणि।।25।।

Often there are questions about the fruition of an event. The event shall occur soon if the lagna lord aspects lagna and the lord of the relevant house aspects the house. It will be soon if the lord of the house relating to the event is posited in the ascendant and aspects the lagna lord. If however the lagna lord is not aspected by the relevant lord delay in the work is predicted. The work shall be done if Moon aspects the lagna or the lagna lord and the lord of the relevant house are occupying the same house. There shall be failure if the lagna lord or the lord of the relevant house does not aspect the concerned house. In questions of success or failure of attempts the strength of lagna alone has to be judged.

There may be questions about the present past and future. In such cases the strength of the lagna lord and Moon should be judged carefully. If they are weak their navamsa strength has to be judged. Alternatively the aspects of benefics and planetary combinations of benefics should be judged and conclusions drawn regarding good or bad results. The past should be judged from the planet with whom the lagna lord forms Musarif yoga. The present can be known from the planet who is in present Ithesal with lagna lord and the future from the planet who shall be in Ithesal with the lagna lord. If the lagna lord occupies the lagna with a benefic planet the worries of the querist will disappear and he shall be healthy. If the lagna lord is a malefic there shall be discord, illness and loss of wealth. If the ascdt lord is a benefic planet there shall be stability of the mind, gain of wealth and great pleasure. If the lord of the lagna is a malefic planet and is aspected by the benefics there shall be happiness.

There shall be gain of wealth if:

(a) Lord of 2nd house is in Ithesal with Moon or the lagna lord.

(b) Second lord is conjoined with or aspected by the benefics.

(c) A malefic occupies the second house. There may be financial gains in distant places. There may also be some miseries.

(d) Lagna lord is in Ithesal with the 2nd house or the second lord. The gains will accrue from the affairs of the house which is occupied by the slower planet.

(e) Mercury occupying the lagna and aspected by Moon or some cruel planet shall give immediate gain as well as losses. Mercury is a dual planet.

(f) Moon aspected by or conjoined to the lords of lagna and second house in kendra (angular) or trine houses.

(g) The ascendant falls in the division of benefic planets (refers to six sources of strength) and is aspected by a benefic.

(h) Moon in the 4th or 7th house, Sun in the 10th and benefics in the ascendant.

(i) If only Jupiter is in the ascdt

सहजपतिर्यदि सहजं पश्यति चेत्तद्द्वयं शुभैर्दृष्टम्।
तद्भ्रातरो गतरुजः स्वस्थाः क्रूरेक्षणे वामम्।।26।।

यदि सहजपतिः षष्ठेतत्पतिना मुथशिलेऽथ तन्मान्द्यम्।
षष्ठेशे सहजस्थे सहजपतौ क्रूरिते वाऽपि।
सूर्यस्य रश्मिसंस्थे भयावहं प्रष्टुरादेश्यम्।।27।।

षष्ठाष्टमभावेशौ यद्भावेशेत्थशालिनौ स्याताम्।
पीडां तस्य प्रवदेत्षठाष्टमसंस्थिते वाऽपि।।28।।

एवं सर्वे भावाः पित्रोस्तुर्ये सुते सूतानां च।
भृत्यचतुष्पदवर्गस्यास्ते स्त्रियाः सुहृदो मे।।29।।

Here are some planetary combinations about the co-borns or the brothers and sisters.

(a) If the third lord aspects the 3rd house or if the 3rd house and its lord are aspected by the benefics the brothers of the querist shall remain healthy. If the 3rd lord and 3rd house are aspected by malefics opposite results will be in evidence.

(b) Brother's sickness is indicated if the third lord is posited in the 6th house or is going to be in Ithesal with the 6th lord.

(c) The same results as at (b) shall follow if the 6th lord occupies the third house and the third lord is conjoined with the malefics. The humor is indicated by 6th lord.

(d) The same as above if the third lord is combust.

(e) If the 6th and 8th lords are in Ithesal with a house lord the persons related to that house shall be ill.

(f) The house whose lord is occupying the houses 6/8/12, will not give good results. The results of other houses should be judged likewise.

लग्नपतीन्दुचतुर्थे यदि मुथशिलमथवा ग्रहे गमनम्।
प्रष्टुः पृथ्वीलाभदमसौम्यदृग्योगतो नैव।।30।।

यदि पृच्छति कृषको मे क्षेत्राल्लाभो भवेन्नो वा।
लग्नं कृषकस्तुर्यं भूमिर्द्यूनं च कृषिस्तरुर्दशमम्।।31।।

लग्नस्थे शुभखेटे साफल्यं कर्षकस्य कृषितः स्यात्।
तुर्ये च क्रूरगते त्यक्त्वा भूमिं प्रयात्येषः।।32।।

द्यूने च शुभोपगते शुभं कृषेस्त्वन्यथा तु विपरीतम्।
दशमे दशमपतौ वा शुभयुतदृष्टे शुभा वृक्षाः।।33।।

लग्ने क्रूरोपगते स्याच्चौरोपद्रवस्तु कृषिकर्तुः।
वक्रातिचारवर्ज्ये क्रूरे चौरस्य कृषिलाभः।।34।।

भूभाटकपृच्छायां लग्नं प्रष्टा च भाटकं द्यूने।
तस्योत्पत्तिर्दशमे तथाऽवसानं चतुर्थे स्यात्।।35।।

लग्नस्य लग्नपस्य च शुभयोगे शुभमशोभनं वामे।
द्यूने क्रूरोपगते यस्मादपि भाटकस्ततोऽनर्थः।।36।।

दशमे क्रूरोपगते नोत्पत्तिर्बहुतरा भवेत् प्रष्टुः।
क्रूरार्दिते तु तुर्ये स्यादवसाने शुभं नास्य।।37।।

Fourth house amongst other subjects deals with mother landed property and agriculture. Here are some yogas concerning these subjects.

Note: Fourth house signifies agriculture also and Moon is the lord of natural 4th sign. Here there is a reference to agriculture only. Suitable modifications may be necessary in the results according to the circumstances.

(a) Lord of the ascdt, Moon and the 4th lord are in Ithesal. There shall be gain from the agriculture and estates.

(b) If to the above combination evil planet conjunct or aspect then there is no gain of land or agriculture.

If the querist is an agriculturist and asks whether he would gain in agriculture the ascdt of the horary chart shall represent that agriculturist, the 4th house his land, the 7th house his agricul-

ture and the 10th house shall stand for the produce. The result can be known by judging the strength of these houses. If the ascdt is occupied by a benefic planet there shall be a gain. If the 4th house is occupied by the malefics the agriculturist shall leave the land. There may be thefts. If the 7th house has benefics in it the agriculture will be beneficial. If the situation is otherwise the results will be the other way round. If the 10th house is occupied by its lord or by the benefics there shall be a good crop. If the lagna is occupied by the malefics there may be loss from theft but if the malefics are in retrograde motion or having more than their normal speed there shall be a gain even from that theft.

There may be questions regarding the rent of the house or of the agricultural land. The lagna shall represent the querist, the seventh house his rent or instalments to be paid, the 10th house its produce and the 4th house its net result. The strength of these houses should be judged carefully and conclusion drawn on that basis. If the lagna and lagna lord are conjoined with or aspected by the benefics happy results will follow. Otherwise will happen if the lagna and lagna lord are aspected by or conjoined with the malefics. If the 7th house is occupied by malefics there may be trouble in the payment of rent. If the 10th house is afflicted adequate rent is not received initially and if the 4th house is afflicted there shall be a loss in the final outcome.

यदि पृच्छत्येतस्याः स्त्रियो भवेन्मे प्रजा न वा कश्चित्।
लग्नेशेन्द्वोः सुतपतिना मुथशिलभावे प्रसूतिः स्यात्।।38।।

सुतभावपतिलग्ने लग्नपचन्द्रौ सुतेऽथवा स्याताम्।
सत्वरितमेव वाच्या सविलम्बं नक्तयोगेन।।39।।

द्विशरीरे च विलग्ने शुभयुतपुत्रे द्व्यपत्ययोगोऽस्ति।
यदि लग्नपुत्रपतिः पुंराशौ चेत्स्यात्तदा सुतो गर्भे।।40।।

पुंराशौ पुंग्रहकृतमुथशिलयुक्तस्तदाऽपि सुतगर्भः।
अथवा विधुरपराह्णे सूर्यात्पृष्ठे तदा स्त्री स्यात्।।41।।

होरास्वामी पुरुषः पुंराशौ चेत्तथाऽपि सुतगर्भः।
तुङ्गेन्दुसौम्ययोगे गर्भे चिरजीविपुत्रसम्भूतिः।।42।।

चन्द्रयुक्तेक्षिते गर्भे सौम्ययुक्तेक्षितेऽपि वा।
उच्चस्थेऽभ्युदिते तत्र पुण्यापत्यं प्रजायते।।43।।

एषा गर्भवती किल न वा प्रमाणं प्रयाति गर्भोऽयम्।
प्रश्ने लग्नपशशिनोः सुतस्थयोर्गर्भं भवत्येव।।44।।

यद्येतयोर्मुथशिलं केन्द्रे सुतपेन गर्भिणी तदपि।
आपोक्लिमेत्थशालादनीक्षणाल्लग्नपुत्रयोर्नैवम्।।45।।

चरलग्ने क्रूरेन्द्वोर्मुथशिलभावे विनश्यति हि गर्भः।
लग्नपशशिनोस्तत्पतिस्थवक्रिमुथशिलेऽपि तथा।।46।।

जीवितमरणप्रश्ने बालानामन्त्यपे शुभैर्दृष्टे।
केन्द्रस्थे सितपक्षे शुभयुक्तेऽन्त्ये विधौ जीवेत्।।47।।

क्रूरश्चेदन्त्यपतिर्दग्धश्चापोक्लिमे युक्तः।
क्रूरैस्तु जातमात्रो म्रियते बालोऽथवा गर्भे।।48।।

प्रसवज्ञानप्रश्ने भुक्तांल्लग्नांशकान् परित्यज्य।
भोग्याद्विचिन्त्य शेषाननुमित्येवं वदेद्दिवसान्।।49।।

यावन्तो नवमांशा गतास्तावन्तो गर्भस्य मासागताः।
यावन्तो भोग्यास्तावद्भिरग्रतः प्रसव इति व्याख्या।।50।।

लग्नाद्यतमे स्थाने शुक्रस्तावन्तो वदेन्मासान्।
यदि धर्मादूर्ध्वस्थस्तद्वदेत्पञ्चमस्थानात्।।51।।

लग्नान्तर्दिनराशिर्दिवाग्रहो लग्नपश्च दिनराशौ।
तद्दिवसे प्रसवः स्याद्विपरीते व्यत्ययश्चैषाम्।।52।।

अथ रात्रिलग्नमहा तदधिपातश्चेत्तु तस्य राशिपतेः।
बलमूह्यं दिनहोरापुंराशिस्त्रीगृहेऽप्येवम्।।53।।

तत्काले द्विरसांश्चन्द्रमसस्तत्समे चन्द्रे।
गर्भस्य प्रसवः स्यादनुपातः शास्त्रतः कार्यः।।54।।

अस्मिन्वर्षेऽपत्यं भविता विलग्नपञ्चमाधीशौ।
भजतो यदीत्थशालं तत्रैवाब्दे भवेन्नूनम्।।55।।

यदि वा मिथो गृहगतौ स्यातामेतौ च सन्ततिस्दपि।
वाच्या तस्मिन्वर्षे शुभयोगादन्यथा न पुनः।।56।।

सुताप्रसूतयुवतिज्ञाने सुतपोऽथ षष्ठपः सूर्यात्।
निर्गत्योदयमासात्ततः प्रसूते च नारीयम्।।57।।

अथ जीवभौमशुक्रा आकाशे उदयिनस्तथाप्येवम्।।58

In these verses the questions regarding the 5th house have been dealt with. If the question is regarding the birth of children we should judge Moon, lagna lord and the 5th lord. If the three are in Ithesal we can be sure of the birth of children. It shall be an early birth if the 5th lord occupies the ascendant and Moon alongwith the lagna lord occupy the 5th house. The Nakta yoga here indicates delayed birth. If the lagna is a mutable sign and the 5th house is occupied by the benefics twin birth may be the result. If the lagna lord and the 5th lord are posited in odd signs there may be a male birth and if in even signs the birth may be of a female child. If Moon is posited in an odd sign and is in Ithesal with male planet there is likelihood of a male child. If in a question at midday the Moon is behind Sun (dark half), a female child may take birth. The last yoga is applicable only in the dark fortnight after the 7th lunar Tithi or date till Amavasya or the last day of the dark fortnight. If the horary lagna is in the Hora of Sun and the sign happens to be the odd sign there shall be a son. If the 5th house and 5th lord happen to be conjoined with or aspected by the benefics the child in the womb is to be divine soul. This shall happen also when the 5th lord is in exaltation and not combust.

There may be a question whether the woman is in the family way. Following planetary combinations will help us to answer the question.

1. Moon and the lord of horary lagna are in the 5th house. The woman is pregnant.
2. If Moon and the lord of horary lagna are both in the angular house and in Ithesal with the 5th lord the woman is in family way.

3. There is no conception if 5th lord in house 3/6/9 or 12 is in Ithesal with ascdt lord and Moon and also if the 5th lord does not aspect the 5th house or the lagna.

There may be abortion or miscarriage2 if the lagna of the question is a cardinal sign and there is Ithesal yoga of Moon with malefics in the lagna. It will be so also if Moon has Muthasil with a malefic and ascdt is cardinal sign and also if Moon as ascdt lord has Ithesal with retrograde 5th lord.

If there is a question of life and death of child we should be guided by the following:

1. The child shall live if the 12th lord is in kendra (angular house) conjoined with or aspected by the benefics and the Moon conjoined or aspected by benefics occupy 12th house.
2. The child shall die immediately after birth or shall be born dead if the 12th lord is a malefic, and conjoined with malefic is posited in a cadent house without any benefic aspects.

If there is a question as to how old is the pregnancy or when the child can be expected we should take the period of the past months of conception equivalent to the navamsas passed by the lagna cusp and those that are yet to be covered shall be the period for the birth of the child.

Note:

[There are nine navamsas in a sign. Each navamsa is of 3 degrees and 20 minutes. The birth of the child normally takes place after nine months of conception. The nine navamsas of the lagna therefore indicate the total period of the conception to last. The navamsas passed, on the same principle would indicate the present length of conception and the remaining navamsas will show us the months for which the conception has yet to run. For calculation purposes each completed 3 degrees and 20 minutes shall stand for complete months and the days can be arrived at

on the same basis that is 3 degrees and 20 minutes stand for 30 days.]

There is another way of calculation. The age of the conception may be taken in months equivalent to the number of houses Venus is from the horary lagna. If the number of houses exceeds nine the same should be reckoned from the 5th house.

[The basis here is that the conception normally lasts for nine months. In some cases however it lasts for more or less than this period. The correct reply would depend upon the intelligence, wisdom and experience of the astrologer.]

The birth shall be in the day if the sign identical with the ascendant is strong by the day or if the lagna lord is strong by the day. The otherwise situation would indicate the birth of the child in the night. In case the lagna sign is strong by the night and the question is asked during the day time we should judge from the sign in which lagna lord is posited. In fact we should judge the day, hora and the sex of the signs.

The other method is that Moon's position at the time of the conception or at the time of the question shall also be a good guiding factor. A sign is divided into 12 parts. We have to find out such number of division of Moon at the time of the question or at conception. When the Moon transits the same position in the 9th or 10th month there will be the birth of the child. Here the author has stated clearly that the conclusion should be based on other astrological works. The emphasis here is that we should not be led to conclusions by mere one or two yogas. The position should be verified according to many scriptures.

Sometimes there are questions of general nature. Querist may want to know if he would be blessed by the birth of child during the span of one year. In such a question we have to see whether the lagna lord and the 5th lord are in Ithesal with each other and if so the querist shall get the child within one year. If the lagna lord and the 5th lord exchange houses, that is 5th lord in lagna and the lagna lord in the fifth house, there shall be a child within one year.

If there is a question whether the woman is under family way answer should be as under:

(a) She is under family way if the 5th and 6th lords have come out of combustion; and also.

(b) If Jupiter, Venus and Mercury are in the 10th house and not combust.

Sixth House Questions

रोगादयमुत्थास्यति न वेति लग्नं विषक् द्यूनम्।
व्याधिर्दशमं रोगी हिबुकं भेषजमिहाहुराचार्याः।।59।।

क्रूरार्दिते विलग्ने वैद्यान्नगुणस्तदौषधाद्रोगः।
वृद्धिमुपयाति दशमे क्रूरैर्निजबुद्धितोऽप्यगुणः।।60

अस्ते च क्रूरयुते मान्द्यामन्द्यं तथौषधाद् बन्धौ।
सौम्योपगतैरेतैररोगता रोगिणो भवति।।61।।

लग्नेशेन्द्वोः सौमेत्थशालतो रोगनाशनं वाच्यम्।
वक्रे तु तत्र खेटे भूयोऽपि गदः समुपयाति।।62।।

भूमिस्थलग्ननाथे शशिमुथशिले भवेन्मृत्युः।
लग्नस्थे रन्ध्रपतौ लग्नपशशिनोर्विनाशे वा।।63।।

लग्नाधिपे च सूर्ये चन्द्रः सप्तेशमुथशिलविधायी।
सप्तेशे षष्ठस्थे तन्मरणं रोगिणो वाच्यम्।।64।।

रन्ध्रेशेन विनष्टेनास्तमितेनापि केन्द्रस्थे।
लग्नेशे च मुथशिले मृत्युः स्याद्रोगपृच्छायाम्।।65।।

अथवा तयोश्च केन्द्रे मुथशिलतः क्रूरपीडिते मरणम्।
यदि केन्द्रे क्रूरग्रहस्तदापि पीडाष्टमेशेऽपि।।66।।

सूर्यद्वादशभागं प्रगते लग्नेश्वरेऽप्येवम्।
तनुमृत्युभावनाथावन्योन्याश्रयगतौ मरणम्।।67।।

लग्ने चरे च रोगी क्षणे स्यादरुक् सरुक् चापि।
द्विशरीरे पररोगः स्थिरे गदस्यैव रोगत्वम्।।68।।

शशिनो वक्रमुथशिले स्थिररोगो मन्दमुथशिले पूर्वम्।
मूत्रनिरोधाद्रोगोत्पत्तिर्ज्ञेया कृतप्रश्ने।।69।।

अथ पृच्छायाः पूर्वं सप्ताहानि च विलोक्य चत्वारि।
यदि तेषु शशाङ्करवी शुभयुतदृष्टौ तदा शस्तम्।।70।।

मन्दोऽयमथ न वेति प्रश्ने लग्नेश्वरोऽथ चन्द्रो वा।
षष्ठेशमुथशिली स्यादस्तमितो वा तदा मन्दः।।71।।

ईशोऽन्यो मम भविता न वेति लग्नेश्वरस्य यदि केन्द्रे।
नो भवति मुथशिलं षष्ठान्त्यपतिभ्यां तदा नाऽन्यः।।72।।

वक्री वाऽन्येन समं लग्नपतिः सहजनवमसंस्थेन।
कुरुते यदीत्थशालं तदाऽन्यनाथो भवेत्प्रष्टुः।।73।।

लग्नपतौ केन्द्रस्थे रिपुदृष्ट्या क्रूरवीक्षिते सुखपे।
रविरश्मिगतेऽथ भवेद् यावज्जीवं च नाऽन्यपतिः।।74।।

अयमीशो भद्रो मे पृच्छायां लग्नपस्य कम्बूले।
स्वामी स एव भव्यो द्यूनेशस्य च शुभोऽन्येशः।।75।।

गृहभूमिस्थानानां प्रश्ने लग्ने पुरोक्त एव विधिः।
सम्यग्विचार्य्य वाच्यं शुभमशुभं पृच्छतः स्वधिया।।76।।

भृत्यचतुष्पदलाभप्रश्ने लग्नेशशीतगुः षष्ठे।
षष्ठेशमुथशिलौ वा लग्ने षष्ठेश्वरोऽथ तल्लाभः।।77

भृत्यस्य वाहनस्य च यद्वा प्रश्ने च लग्नलग्नपती।
अर्थी दाता सप्तमसप्तमपौ तद्बलात्प्राप्तिः।।78।।

When we consider the question of sickness etc. the lagna of the question should be taken to represent the medical attendant, 7th house to represent the sickness the 10th house to indicate the sick person and the 4th house to stand for the medicine.

(a) If the lagna has a malefic planet or is aspected by the malefics there is an indication that the medical attendant

is not competent to cure the disease. There is on the other hand a chance of the disease getting worse.

(b) If the malefics occupy the 10th house the medicine is likely to go waste as the native does not follow the prohibitions

(c) If the 7th house is occupied by the malefics the one disease may lead to many other diseases or there may be complications.

(d) The malefics in the 4th house are also indicative of aggravation due to wrong medication

(e) If lagna lord and Moon are in Ithesal with a benefic planet it is an indication of the hope of being cured.

The same results are to be expected if the benefics occupy the angular houses.

(f) If either of the lords of 4th, 7th and 10th houses is retrograde there are chances of the disease relapsing.

(g) If the retrograde planet be in any of the houses that is lagna, 4th and 7th house and there is Ithesal with Moon the disease shall prove fatal.

There are other yogas for the sickness proving fatal. They are:

(a) Retrograde planet in 4th, 7th or lagna in Ithesal with Moon indicates fatal sickness.

(b) Eighth lord in the ascdt or in the 8th from lagna or Moon also indicates fatal disease.

(c) Sun is the lagna lord and Moon is in Ithesal with the Sun and the 7th lord in the 6th gives the same results as above.

(d) If the 7th lord is in 6th house the disease proves mortal.

(e) The lagna lord in a quadrant is in Ithesal with the 8th lord or with the planet in his debility or with the combust planet is also a mortal yoga.

(f) Lagna lord and the 8th lord are in Ithesal in a quadrant and afflicted by malefics.

(g) If lagna lord is in dwadasamsa of Sun the disease is mortal.

[The sign is divided into 12 parts and the part in which the lagna lord is posited is ruled by Sun]

(h) The cardinal sign identical with ascdt indicates periods of illness alternate with the periods of recovery.

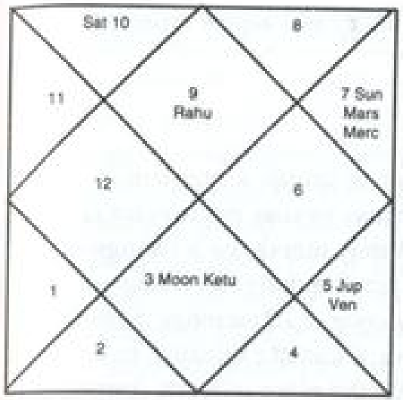
(i) The mutable sign in the ascendant shows that the diseases may be changing.

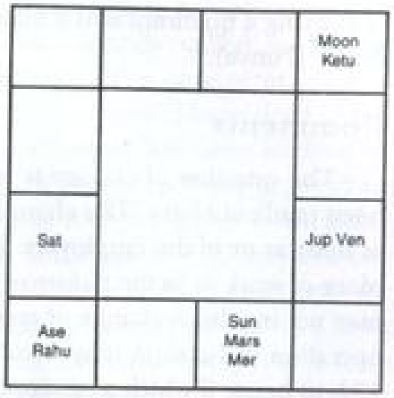
(j) The fixed sign in the ascendant is an indication that the disease shall continue and persist.

(k) If Moon is in Ithesal with a retrograde planet the disease persists. If the Ithesal is with Saturn the disease starts with infection and obstruction in urine. If Moon or Sun during the period of 7 days earlier and 4 days later of the question were conjoined or aspected by the benefics there is a hope of recovery.

In questions whether the person is ill or not lagna lord and Moon both play important roles. If Moon or the lagna lord is in Ithesal with the lord of 6th house or is combust the person is surely ill otherwise not.

[In questions of illnesses we should be careful about lagna lord, Moon and also Sun. Their affliction in any way does not augur well for the sick person. Persons do not give much importance to the tormenting lords and tormenting houses. In fact in our experience they have proved to be the greatest malefics. Similarly the benefic planets like Jupiter and Venus become greater malefics than the worst malefics if they are in any way connected with the death inflicting houses. The nature of sign like the cardinal, fixed and mutable or those rising by the head, back or both ways is also very relevant to the questions relating to illness or life and death due to illness. To illustrate the points we may discuss one of the cases from our file.





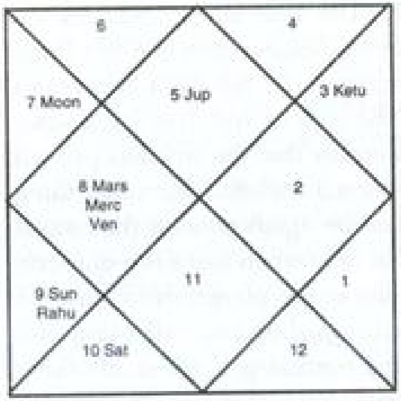
The case was judged on October 28, 1991 at Delhi. The horary chart indicates that the two natural benefics occupy the 9th house and Jupiter aspects his house the lagna. There should therefore be no cause for anxiety. The 10th house indicates the sick person and the 4th house the medicines. Here the two lords Jupiter and Mercury are tormenting lords for each other and Saturn a rank malefic as well as the lord of 2nd and 3rd houses aspects Mercury. It was due to Mercury that the sickness proved fatal. Jupiter here becomes a functional malefic. The other thing that we wish to highlight here is that the signification of the houses as given here should be adhered to only when there is a question regarding the competence or ability of the physician to cure the patient. In cases of direct question regarding the well being of a particular person we should go by normal procedure of taking lagna or the 7th house for the patient. If the above chart is judged according to the significations of houses given here there may be a misunderstanding that the attending physician should be changed. The lagna should denote the querist]

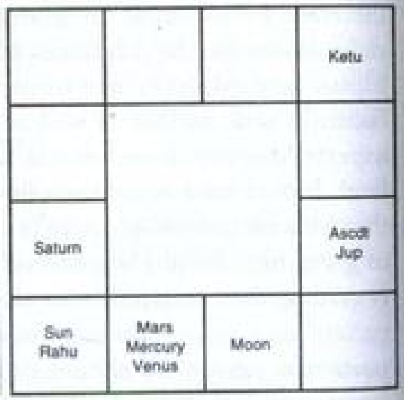
House no. 6 signifies service that is employment as well as the servants. There are questions about the change of masters that is a change from present employment. In such cases if the lagna lord is retrograde and is posited in the 3rd or 9th house is in Ithesal with some other planet the querist may be told that change of masters is indicated. No change is indicated if the lagna lord

occupying a quadrant and a malefic by evil aspect aspects the 9th house (Punya).

Comments

The question of change is not as simple a question as it has been made out here. The change may or may not involve change of masters or of the employers. It may merely be a change in the place of work or in the nature of job. Similarly the change may or may not involve a change of residence or of earnings. Sometimes operation of house 5 may involve a transfer because house 5 is 12th to house 6 which also signifies the place of work. Sometimes the operation of house 12 alongwith house 3 or 8 or 9 brings about a change if the change of present residence is involved. We may discuss a very typical case here:





This is the chart for a question on transfer. The officer was promoted and transferred from Delhi. Moon in the 3rd house indicates change of residence. Sun and Rahu in the 5th house indicate the change of working place. The place of work that is the 6th house is a cardinal sign. All these are the indications of the unavoidable transfer from Delhi. There are also indications to the contrary. The lagna is a fixed sign. The 3rd lord and sign dispositor of Moon indicating the change of residence occupies the 4th house which is a fixed sign. It is difficult to conclude any thing for or against the transfer. Even the 9th lord Mars signifying

transfer occupies the 4th house a fixed sign, as its lord. Such cases need a deeper analysis. What was actually called for by the question was the change of residence. The change of place of work was imminent as a result of promotion. Moon does signify a change of residence but his signification has been undone by the aspect of Saturn because Saturn's aspect is damaging and his occupation of a house is fortification. Saturn's aspect to 8th house indicating long land journey 12th house that is residence at a new place and to Moon and the 3rd house has done away with the requirement of going away from the present residence and living in an unknown place and the 3rd, 9th lords occupying a fixed sign necessitated no change. The person availed of the promotion at Delhi after a few days. The place of work only changed which can be treated as a transfer and change of masters because in higher position the senior or commanding officers are different. Delay was caused by Saturn. This is to say that the event should not be judged on the basis of only a few yogas but from more than one point of view.

There is sometimes a question whether our present officer (master or employer) is good for us. In such questions the lagna lord may have to be judged. If the lagna lord forms a Kamboola yoga with a benefic planet the present employer is good. If 7th Lord is in Ithesal with Moon it is better go to other employer.

The 6th house signifies the pets also. In such questions if the lagna lord or Moon happens to be posited in the 6th house or forming Ithesal with the 6th lord or the 6th lord occupies the lagna there will be gains of pets (servants) or the quadruped.

In questions of servants or vehicles the lagna lord, and lagna are who desire, 7th lord 7th house and planets concerning the 7th house are treated to be givers. Their relative strengths etc. should be judged. If the lagna lord has Ithesal with the 7th lord or with 7th house or the 7th lord having Ithesal with lagna there will be success in getting the vehicles or servants. It shall be otherwise if there is Esrapha yoga instead of Ithesal yoga.

स्त्रीलाभस्य प्रश्ने स्मराधिपे लग्नपेन शशिना वा।
कृतमुथशिले युवत्या अयाचिताया भवेल्लाभः।।79।।

यदि लगनपो विधुर्वा द्यूने तद्याचितां स्त्रियं लभते।
लग्नेशान्मूसरिफे चन्द्रेऽस्तमुथशिले स्वयं लाभः।।80।।

येन समं तु मुथशिलस्तत्र विनष्टे च पापयुतदृष्टे।
निकटीभूतं तदा किल विनश्यति स्त्रीगतं कार्यम्।।81।।

पापेऽत्र रन्ध्रनाथे स्त्रीजातेरेव विघटते कार्यम्।
सहजपतौ भ्रातृभ्यां यस्तुर्यंशे पितृत एव नान्येभ्यः।
सौम्यकृतयुतिदृग्भ्यां पूर्वोक्तस्थानतः शुभं वाच्यम्।।82।।

प्रीतिस्थानप्रश्ने स्मरपतिलग्नेशमुथशिले स्नेहः।
झकटकदृशा झकटकः शशिकम्बूले तु साऽपि शुभा।।83।।

यदि मन्दो लग्नेशः केन्द्रे च स्यात्तदा बली प्रष्टा।
अस्तेश्वरे च मन्दे केन्द्रे प्रतिवादिनोऽस्ति बलम्।।84।।

उभयोरेकस्थितयोर्ज्ञातव्या झकटकं तयोः प्रीतिः।
सूर्ये न शुभं विबले नरस्य शुक्रे स्त्रिया द्वयोर्द्वितयौ।।85।।

मम गृहिणी रुष्टा पुनरेष्यति नो वाऽथ भूम्यधःस्थरवौ।
भूपरिगते च शुक्रे नैति पुनर्वक्रितेऽभ्येति।।86।।

सूर्यान्तिर्गशुके वक्रेऽपि समेति चान्यथा रुष्टा।
क्षीणेन्दौ बहुदिवसैः पूर्णविधौ च द्रुतमुपैति।।87।।

एषा कुमारिका किल निर्दोषा किन्न वेति पृच्छायाम्।
लग्ने स्थिरे स्थिरर्क्षे लग्नपशशिनो निर्दोषा।।88।।

चरराशिगतैरेतैरियं कुमार्यपि च जातदोषा स्यात्।
द्विशरीरस्थे चन्द्रे चरलग्ने स्वल्पदोषा स्यात्।।89।।

शशिभौमावेकर्क्षे स्थिरवर्जे तत्परेण गुप्तमियम्।
रमिता शनिचन्द्रमसोर्लग्नपयोः प्रकटमुपभुक्ता।।90।।

यदि भौमशनी केन्द्रे विधुदृष्टो वृश्चिकेऽथ शुक्रः स्यात्।
तद् द्रेष्काणेऽथ तदा निर्भ्रान्तं जातदोषैषा।।91।।

एषा किल प्रसूता सिते घटे ज्ञे हरौ च नो सूता।
अनयोरलि-वृषगतयोः सूता नारी परिज्ञेया।।92।।

भौमबुधशुक्रचन्द्रा द्विशरीरे चापवर्जिते चेत् स्युः।
अग्रेऽस्ति तत्प्रसूतिश्चापे नाग्रे न पृष्ठतः सूता।।93।।

क्रूरश्चेच्चरराशौ परतः सूता स्थिरे तु निजपत्युः।
मिश्रे तु मिश्रमूह्यं जातकसन्देहपृच्छायाम्।।94।।

गुर्विण्येषा पत्युः परपुरुषाद्वेति लग्नसुतपत्योः।
शुभयुतिदृग्भ्यां स्वपतेः शनिभौमदृशाऽन्यतो गुर्वी।।95।।

कुलटा सतीयमथवा लग्नपतिश्चन्द्रमाश्च भौमेन।
एकांशे मुथशिलकृत्तदैव भवने भजत्यन्यम्।।96।।

यदि निजगृहगो भौमस्तदाऽन्यदेशं प्रयाति जारकृते।
रविणेति मुथशिले सत्युपभुक्ता सा तु राजपुरुषेण।।97।।

सौम्येन लेखकवणिक् निजभे शुक्रेण योषयैव स्त्री।
एतैर्योगैरसती विपरीते सुचरितेति विज्ञेयम्।।98।।

लग्नपतिनाऽथ शशिना मूसरिफे भूसुते भवेज्जारः।
युक्तः पुनर्गुरुदृशा पुत्रभयाद्बविदृशा च राजभयात्।।99।।

सितदृष्ट्या परनारीभयात्सितज्ञैकराशिगतदृष्ट्या।
जारस्य स्थविरत्वाल्लज्जितत्वात्त्यजति जारं सा।।100।।

Seventh house questions

To a question whether I shall get a wife or whether I shall get married the reply should be on the following lines.

(a) If the 7th lord is in Ithesal with the lagna lord or Moon the querist shall get the wife without any request

(b) If the lagna lord or the Moon occupy the 7th house the native gets women after he request.

(c) If Moon is in Musarif yoga with lagna lord or if the lagna lord is in Ithesal with the 7th lord the match shall come

without any effort. If however, the planet with whom there is Ithesal is combust or afflicted by the aspect of a malefic or is conjoined with a malefic there shall be no success ultimately.

There are the sources which may upset the prospects of success if there are the following yogas.

(a) If malefic 8th lord is 7th some female may be the cause of failure.

(b) If the 3rd lord is a malefic and in 7th it will be the brother upsetting the chances.

(c) If the 4th lord is a malefic and in 7th the parents may be the cause of failure.

If in the above cases the respective malefic lord is aspected or conjoined with a benefic planet the respective relative will be responsible for success.

Woman's love for the counterpart

In the question whether the woman or wife shall love me, there shall be mutual love if the lagna lord and the 7th lord are in Ithesal with good aspects. Lagna lord may be taken to denote the male and 7th lord the female partner.

(a) There shall be discord if the lagna lord and the 7th lord have Ithesal with inimical aspect.

(b) If there is a Kamboola yoga with Moon the inimical aspect is also good.

(c) If lagna lord is slower in speed occupying any of the quadrants the querist shall have an upper hand in the quarrel with wife.

(d) If the 7th lord is slower than 1st lord and is in quadrant the woman shall have the upper hand.

(e) The discord shall be shortlived and there will be love if

the 7th lord and the lagna lord occupy the same sign.

(f) If Sun happens to be weaker the male partner may suffer but if Venus is weak the female partner may suffer. In case both happen to be weak both may suffer.

Questions regarding the return of the woman who left the house after the quarrel

(a) The woman shall not return if Sun occupies either of the houses 1, 2, or 3 and Venus in house 5, 6 or 7.

(b) In the above case the woman shall return if Venus happens to be retrograde and she also returns if venus has moved ahead of Sun in Israf, otherwise she does not return.

(c) The return shall be soon if Moon is not combust and also strong. There shall be delay if Moon is combust or weak.

Comments

The questions of the return of wife or of the husband should be dealt with more thoroughly than mere depending upon the yogas. In fact the houses 2, 7 and 11 are the marital houses. The 12th house to each of them namely lagna, 6th and 10th show the strains on married life. If the significators of the marital houses are also the significators of the 12th house to them there is likelihood of separation. If the significator of 7th house is also the significator of the 6th house there shall be stresses on the partner indicated by the 7th house. If the significator of 7th house is also the significator of the 9th house 3rd to 7th house the partner shall not live under the same roof but change the present residence that is the 10th house which is 4th to the 7th house.

The best way in such cases is to judge the 2nd house in the first instance and then go in for question of separation which may be temporary or permanent.

Questions of nature and character of the partner

There are sometimes questions about the morals and characters of the girl or the woman. Following yogas may be seen:

1. The girl is of sound morals if the horary ascdt is a fixed sign and Moon and lagna lord are posited in fixed signs.
2. The girl is of loose morals if the horary ascendant is a cardinal sign and Moon and lagna lord are also posited in cardinal signs.
3. The girl is a sinner but not by habit if the ascendant is a cardinal sign and Moon is posited in a mutable sign.
4. If Moon and Mars both are in cardinal or mutable signs respectively, the indulgence happens very secretly.
5. If Saturn and Moon are posited in the lagna the corruption is open and she does it openly.
6. If Saturn and Mars occupy the quadrants or Moon aspects Venus in Scorpio or Venus is in the Drekkan of Scorpio the girl is corrupt with her acquaintants.

Comments:

Normally such questions should not be attended to particularly when the woman happens to be a married woman. Any indication of her loose morals may spoil her life. Moreover, there may be court cases in this regard and astrologer may be unnecessarily dragged to courts of law. The conclusions of the astrologer may give rise to various types of rumours etc.

The above yogas are about the positions of Mars, Moon, Saturn and Venus. Jupiter and Mercury and Sun have been left out. It has been our experience that in cases of afflictions of Moon and/or Venus by Sun and Jupiter the results are normally indicative of looseness of morals. The question of sex is a very complicated question. It concerns the feelings governed by Moon, Venus (standing for sexual desire) and the innocent child planet Mercury, nodding an implicit agreement with Moon and Venus. Whenever there is a stimulation of opposite sex-planet the looseness is likely to appear. Sexual instinct and sexual behaviour needs a very cautious judgement. If one has necessarily to express his opinion in such cases the conclusion drawn should be got confirmed from more than one source.

Questions about Conceptions

There are often questions whether the particular woman has been pregnant and has delivered a child earlier. The report of earlier conception or delivery is not correct if Venus is in Aquarius and Mercury is in Leo. There has been an earlier delivery or conception if Mercury and Venus are in Taurus or Scorpio. There has been no delivery earlier but that shall be in future if Mars, Mercury, Venus and Moon are all in mutable signs except in Sagittarius. If all these planets are posited in Sagittarius there has neither been earlier nor shall be in future.

There may be a question about the paternity of the child. If all the malefics are in cardinal signs the real father of the child has been some other than the husband of the mother. If the malefics happen to occupy fixed signs the conception has been from her own husband. If the above planets are in mutable signs there is a likelihood of father of the child being of some other caste. For the foetus, it is from her husband if 1st lord and 5th lord are aspected by benefics and from other person if aspected by Saturn and Mars.

Questions of Chastity

If the lagna lord and Moon in Ithesal with Mars are in degree conjunction the woman is entangled with somebody in the same house. If in such a case Mars happens to occupy his own house the woman goes out to meet her lover. If 1st lord and Moon are in Ithesal with Sun the person is some Government official. If 1st lord and Moon are in Ithesal with ill associated Mercury the person may be a writer, a book keeper or some businessman or trader. If Venus in own house then she satisfies her desire from other women.

Eighth House Questions

नृपसङ्ग्रामप्रश्ने विलग्नलग्नेशसंस्थितात्खेटात्।
शशिमूसरिफात्प्रष्टासप्तेशसंस्थेन्दुमुथशिलाच्छत्रुः।।101।।

अथवा शनिकुजजीवाः शीघ्रेभ्यो बलयुता उपरिचराः।
बुधसितचन्द्रास्तेभ्यश्च दुर्बलाधश्चरा संचिन्त्याः।।102।।

लग्नपतावस्तपतेः षट्त्रिदशायमुथशिले द्वयोः स्नेहः।
वर्गद्वयमध्याधः पतितः सोऽन्येन वध्यः स्यात्।।103।।

वर्गद्वयाधिपानां मूसरिफेऽस्तंगतेन रणदैर्घ्यम्।
लग्नस्वामिनि मन्दे कम्बूले उपरिगे जयः प्रष्टुः।।104।।

एवं गुणे तु तस्मिन्विप्रविनष्टेऽस्तपतिनीचस्थे।
केन्द्रेऽस्ते वास्तपतौ प्रष्टुर्हानिः प्रवक्तव्या।।105।।

लग्नादधः शुभे सति उपरि च मन्दे शुभः सहायः स्यात्।
लग्नपतौ रन्ध्रस्थे रन्ध्रपमुथशिले मृतिः प्रष्टुः।।106।।

सप्तेशे धनसंस्थे धनेशकृतमुथशिले रिपोर्नाशः।
लग्नेशदशमपत्योर्मुथशिलतः पृच्छकस्य जयवीर्ये।।107।।

तुर्यास्तपयोरेवं शत्रोर्योगे जयो ज्ञेयः।
उभयवर्गेऽपि केन्द्रे तत्पतिकृतमुथशिले बलं ज्ञेयम्।।108।।

चरराशौ सबलत्वं जित्वा प्रान्ते विनाशस्तु।
लग्नपतावन्त्यस्थे प्रष्टा नश्यति परोऽस्तपे षष्ठे।।109।।

खपतौ लग्ने प्रष्टुस्तुर्येशेऽस्ते रिपोः सहायबलम्।
यन्मुथशिलौ रवीन्दू तस्य बलं मुसरिफे हानिः।।110।।

There are questions of victory or defeat of the rulers who are at war. The results are to be known as explained below.

1. The querist wins if there is a Musarif yoga of the planet posited in ascendant or the planet in the sign where the ascendant lord is posited, with Moon.
2. The querist loses if the planet in lagna or with the lagna lord have Ithesal yoga with Moon in the 7th house or with Moon with the 7th lord.
3. The querist wins if Saturn, Mars and Jupiter are stronger than Mercury, Venus and Moon. The strength of planets

also rises if their longitudes are higher than the other planets. If Saturn, Mars and Jupiter are stronger according to their signs of occupation and their longitudes the querist wins. [The planets Saturn, Mars and Jupiter here represent the querist ruler and Moon, Venus and Mercury represent the enemy.]

4. If the 7th lord is in Ithesal yoga with lagna lord posited in houses 3, 6, 10 or 11, there may be a peace treaty between the warring rulers.
5. The querist is defeated if the lagna lord is hemmed between the planets representing the battling rulers. The planets representing the querist and his enemy have already been indicated at serial 3 above.
6. If the lagna lord is slower planet and is ahead of Moon has a Kamboola yoga with Moon the querist wins.
7. The querist loses if the lagna lord in the position at 6 above is combust, or posited in the sign of debilitation of the 7th lord. The querist also loses if the 7th lord is in the 7th house or in any other quadrant.
8. If there are benefics in the 12th house and malefics in the 2nd house the querist may get good intentioned help.
9. If the lagna lord is posited in the 8th house or is in Ithesal with the 8th lord the querist ruler gets killed.
10. If the 7th lord is in the 2nd house or in Ithesal with the 2nd lord the enemy gets killed. [The 2nd house is the 8th house to 7th house]
11. If there is Ithesal yoga between the 10th lord and the lagna lord the querist wins. Similarly if there is an Ithesal yoga between the 4th and 7th lords the enemy wins. [4th house is 10th of the 7th house]
12. If both the above category planets are in quadrants and in Ithesal whichever category is strong that ruler wins.

13. If the lagna lord occupies the 12th house the querist is almost destroyed. The same shall happen to the enemy if the 7th lord occupies the 12th house.

14. If the 10th lord is in lagna the querist wins. The enemy wins if the fourth lord occupies the 7th house.

Ninth House Questions

मम गमनं भविता किं न वेति लग्नेश्वरेण वा केन्द्रे।
नवमेशमुथशिले सति नवमेशे वा भवेद् गमनम्।।111।।

लग्नेस्थे नवमपतौ लग्नाधिपमुथशिले च संचारात्।
रहिते याति पुनर्ना नवमदृशा वर्जिते योगे।।112।।

लग्नपतौ केन्द्रस्थे सहजेशमुथशिले च विक्रूरे।
गमनं स्यादस्मिन् वा केन्द्रे च नास्ति गतिः।।113।।

अस्ते क्रूरेऽपि च यत्कार्यं निर्याति विघ्नमत एव।
आकाशस्थे पापे राजकुलाज्ज्येष्ठतो निजाद्वापि।।114।।

नवमेशे मुथशिलगे लग्नाधीशेन पापरिपुदृष्टे।
गमनेऽवसानतः स्यात्प्रष्टुः कष्टं क्षयोऽर्थस्य।।115।।

लग्नेशे नवमेशे मुथशिलकृति-रन्ध्रसंस्थिते कष्टम्।
उदये तस्मिन्ग्रामाद्विनिःसृतिः स्यात्सुखकरः पन्थाः।।116।।

लग्नान्मार्गानुभवो व्योम्नः कार्यं स्मराद् गतिस्थानम्।
भूमेः कार्ये परिणतिरेवं लग्ने शरीरसुखम्।।117।।

दशमे शुभे च सिद्धिः कार्यस्यास्ते प्रयाति यत्स्थाने।
तत्र शुभं च चतुर्थे परिणामः सुन्दरः कार्ये।।118।।

लग्नेशं शशिनं वा यः क्रूरस्तुदति तत्र मनुजर्क्षे।
मनुजत्रिराशिके वा तदा भयं द्विपदतो गन्तुः।।119।।

जलराशौ वारिभयं चतुष्पदर्क्षे तदाश्वादेः।
घटचापे द्रुमकण्टकभयं हरौ व्याघ्रसिंहादेः।।120।।

नागरप्रवेशतोऽस्मात् फलमस्ति न वा प्रवेशलग्नमिह।
तस्मिन्धनपे वक्रे नो हरणं कार्यसिद्धिर्वा।।121।।

अतिचरिते बहुदिवसं हरणं नो कार्यसिद्धिरीषदपि।
नवमतृतीयगतेऽस्मिन्कार्यं कृत्वाऽऽशु निजपुरं याति।।122।।

लग्ने कर्मण्याये धनपयुते शोभनं ज्ञेयम्।
सक्रूरसप्तमस्थे पथि विघ्नाज्झकटकं चतुर्थस्थे।।123।।

Ninth house, inter alia, is concerned with journeys. In such questions it is to be kept in mind that lagna indicates the troubles or comforts on the way. The purpose is indicated by the 10th house. The 7th house signifies the place of proposed visit and the 4th house tells us the result of the journey. In short we can say that all the four quadrants of the chart are in one way or the other related to the journey. The lagna, in addition to the troubles etc. on the way also signifies the physical comforts etc. of the body.

If there is a question whether I shall go on a journey or not we should see if either of the lagna lord or 9th lord is in a quadrant and is in Ithesal with the other there shall be a journey. If the 9th lord is in lagna and has Ithesal with the lagna lord there shall be again journey. There shall be no journey if the 9th house has no aspect from any of the two lords. There shall be no journey also when there are malefics in the quadrants but there shall be a journey if the lagna lord is in a quadrant in Ithesal yoga with the 3rd lord who is not a malefic. [Here 4th house represents the present residence and the 3rd house which is 12th to it indicates the change. There shall be difficulties in the fulfillment of the objective if the 7th house is occupied by a malefic. If the 10th house is occupied by a malefic the difficulties may be caused by the Government or some near relative. If the lagna lord and the 9th lord are in Ithesal but are afflicted by some malefic inimical aspect there shall be a journey but there shall be miseries and the purpose shall be defeated. The same results happen if the 9th lord occupies the 8th house and is in Ithesal with the lagna lord. If however they are in lagna the journey becomes comfortable.

The nature of rising signs also has a bearing on the results. All the quadrants should therefore be judged for the affairs they stand for. Benefics in lagna indicate there shall be comfortable journey.

Benefics likewise in the 7th house, the place of visit will be a comfortable place. Such benefics in 10th house indicate success in achieving the object and in the 4th house they stand for the good net result of the journey. The planets afflicting the lagna lord or Moon should be judged if the afflicting planets occupy a biped sign (Gemini, Virgo or Libra). If they occupy the drekkan of them the trouble shall be from human beings. If the sign happens to be a watery sign the trouble shall be from watery animals or creatures. If the sign is a quadruped the quadrupeds shall create trouble. The signs Aquarius and Sagattarius likewise signify troubles from trees or bushes and if Leo trouble from beasts.

There are questions whether I shall gain or lose if I go to a particular new place. Such questions should be judged by the quadrants and results told. This has already been explained earlier. It is only a repetition here. Following points should also be seen:

1. The retrograde second lord in lagna indicates failure.
2. If the second lord is in faster movements than his normal average the querist will stay there for long and there shall be losses also.
3. If the 2nd lord occupies the 3rd or 9th house the person shall return quickly to his place after completing his work.
4. It augurs well if the 2nd lord is in lagna or in 10th or in 11th house.
5. If the 2nd lord occupies the 7th house alongwith a malefic there shall be troubles on the way. If the 2nd lord alongwith a malefic occupies the 4th house there may be some quarrel with some body on the way.

Tenth House Questions

राज्याप्तिप्रश्नलग्ने लग्नेशे शशिनि वा नभः पतिना।
कृतमुथशिलेऽम्बरदृशा राज्यं रूपक्रमाद्भवति।।124।।

अन्योन्यभवनगमनात्क्रूराभावेऽथ चिन्तितप्राप्तिः।
लग्नस्थेनान्येन च सौम्येनाम्बरस्थमुथशिलेऽप्येवम्।।125।।

पापार्दिते तु मन्दे निकटीभूयोत्तरत्यधो राज्यम्
भूमिस्थे क्रूरदृशा त्वपवादः शुभदृशा कीर्तिः।।126।।

मन्दग्रहे बलवति क्रूरवियुक्ते यदा शशी विबलः।
मन्दे बलेन भ्रमणाद्राज्यप्राप्तिर्भवेत्प्रष्टुः।।127।।

लग्नाधिपतौ स्वगृहे लाभो राज्यस्य तुंगगे भौमे।
लग्नाम्बराधिपौ यदि कम्बूलौ केन्द्रगेन्दुमुथशिलतः।।128।।

उत्तमराज्यप्राप्तिः स्वर्क्षस्थे चेन्दुतो विपुला।
यत्रर्क्षे लग्नेशस्तत्पतिरशुभे गृहे तदा न कार्यम्।।129।।

न स्यादस्ते कष्टाद्दशमदृशा कटुकता कार्ये।
राज्यप्राप्तौ सत्यां यदि चेच्छति कोऽपि परिणतिं च तदा।।130।।

लग्नं शरीरकार्यं गृहकर्मास्तं नभश्च राज्यार्थम्।
लाभो मित्रस्यार्थे चतुर्थकं कर्मणोऽवसितये च।।131।।

द्रव्यं धनाय सहजं भृत्येभ्यो रिपुगृहं च वैरिभ्यः।
एतैः शुभः शुभं स्यादशुभे वामं च सर्वकार्याणाम्।।132।।

वित्तस्वामिनि भौमे नीचस्थे पारदारिके व्ययकृत्।
जीवे धर्माय रवौ गुरुपूजायै सिते विलासाय।।133।।

वाणिज्याय ज्ञे पुनरिन्दौ मुथशिलिनि चान्यथान्यर्थम्।
लग्नपतौ पतितस्थे विबले राज्यात्ययस्तु कम्बूले।
कोऽपि गुणः स्यात्पापाक्रान्तेरशुभं च्युतो भवति।।134।।

नरपतिसचिवस्नेहप्रश्ने कम्बूललग्नसप्तमयोः।
मुथशिलयोः शुभदृष्ट्या शुभता राज्ये मिथः स्नेहः।।135।।

राज्यं चरं स्थिरं वा लग्नपगगनेशयोः सहयोः।
यद्येको मन्दः स्यात्केन्द्रे तत्तत्स्थितमतोऽन्यथा वाच्यम्।।136।।

यदि वा स वाममार्गे भूमौ वा प्रच्युतिर्भवेत्पूर्वम्।
कम्बूले सति लभते शीघ्रं त्वथ मूसरिफे न पुनः।।137।।

Tenth house is the Karmakshetra or the house of getting, name, fame and honour. It is the house of ruler's seal that is

lordship etc. It is the house of career. Some questions in this respect are given here.

The querist shall be a king:

1. If lagna lord or Moon have Ithesal yoga with the 10th lord and have a friendly aspect of the 10th lord.
2. If lagna lord is in the 10th house and the 10th lord in the lagna provided none of them has any malefic aspect.
3. If the 10th lord is in Ithesal with a benefic in lagna.
3. (a) If slower of the two is with malefic, the kingship is not attained though very near.
4. If lagna lord is in lagna and Mars is in his sign of exaltation (in Capricorn).
5. If the lagna lord in Ithesal with the 10th lord, both are in Ithesal with Moon in a quadrant to form Kambool Yoga.
6. There shall be discussions and dissentions if a strong slower planet is in the 4th house aspected by a malefic.
7. If the slow moving planet is in Ithesal with a benefic the native shall get name and fame. This also happens if a strong slow moving planet is bereft of evil aspect or affliction.
8. If Moon is weak and the slow moving planet is also weak the querist has to try hard for success.

   [The last three yogas have a reference to the situation at 3 above]

Questions of Success and failure

There shall be failures if the sign dispositor of the lagna lord is posited in evil houses like the houses 6, 8 or 12. If the lagna lord is combust the success comes very hard way. If the lagna lords dispositor is in 7th the success is hard earned. The 10th aspect always cause hindrances.

If I get the rulership or the kingdom what shall it mean to me? In such questions the lagna indicates the physical body and its comforts or miseries and illness also. The 7th house indicates the domestic affairs. The 4th house stands for friends etc. and also the net result of the gain. The second house stands for financial gains, the third house for servants and the 6th house for enemies. If these houses are ruled by natural benefics or their rulers occupy auspicious places or they are conjoined with benefics or aspected by them everything will be well. It will be all bad if there is affliction. If Mars happens to be the 2nd ruler posited in his house of debilitation when the horary lagna is Taurus or Libra the amount shall be spent on other person's wife. If Jupiter is the lord of the 2nd house posited in houses 9, 11 or 6 the amount shall be spent in the service of native's preceptor. If Venus happens to be in the same position the expenditure shall be on luxuries and comforts. Mercury stands for expenses in business. Not-with-standing all these there is mutual cordiality and good will if in the above yogas the relevant planet is in Ithesal with Moon.

If the lagna lord occupies the sign of a malefic or is posited in debilitation and is also weak great misfortune overtakes the querist and everything is lost. If in such a situation there is a Kamboola yoga with Moon there is an abdication from the throne or resignation from the post but the native does earn good name. If however the yoga karaka is in any way connected with the malefics like Rahu, Ketu or Saturn abdication or the resignation is the result of ill repute.

Shall there be a mutual understanding between the king and his minister? In such cases lagna stands for the king or employer or the boss and the 7th house for the employee or the minister. The relationship between the lords of lagna and 7th house should be judged and suitable conclusions drawn. If there is a Kambool yoga between them or have Ithesal with benefic aspects the relations between the minister and the king will be cordial. There shall be mutual understanding between them.

Stability of kingdom

Judge the lagna lord and the 10th lord. If the slower of the two occupies a quadrant the kingdom shall be stable. It shall be unstable if slower planet occupies any other house. In such a case if the slower planet is retrograde or occupies the 4th house the person shall abdicate the throne. If the slow planet is in musarif yoga with Moon it shall never be regained. If, however, there is a Kambool yoga with Moon subsequently it shall be regained.

Eleventh House Questions

नृपतेर्गौरवलाभाशादि मम स्यान्न वेति च प्रश्ने।
आयेशलग्नपत्योः स्नेहदृशा मुथशिले द्रुतं भवति।।138।।

रिपुदृष्ट्या बहुदिवसैः केन्द्रे चायेशचन्द्रकम्बूले।
वाच्या पूर्णैवाशा चरस्थिरद्विःस्वभावगे स्वनामफलम्।।139।।

मन्दे क्रूरोपहते भूत्वाशाशु प्रणाशमुपयाति।
क्रूरायुक्ते च शुभयुज्यधिकारवशेन लब्ध्याशा।।140।।

मित्रेण सह प्रीतिर्भविता लग्नेश्वरायपत्योश्च।
प्रियदृष्ट्या मुथशिलतः प्रीतिर्वान्योन्यगृहयानात्।।141।।

केन्द्रे स्थितयोरनयोर्मैत्री किल पूर्वजातैव।
पणफरगतौ पुरस्तादापोक्लिमतो महाप्रीतिः।।142।।

गुप्तं कार्यमिदं मे सिद्ध्यति लग्नेश्वरेऽथ चन्द्रमसि।
शुभमुथशिलगे केन्द्रे तन्निकटे वाऽथ सिद्धिः स्यात्।।143।।

The question is whether I can hope to get honour in the court of the king. The same question in the present circumstances, when the kings in the old sense do not exist, can be whether I shall get recognition by the superiors for my services. If the lord of the 11th house and of lagna have a friendly Ithesal the hopes shall materialise soon. If they have an inimical Ithesal the hopes shall take a long time to materialise. In other words we can say that honour and recognition are there for the querist but in the first case it is soon and in other after a lapse of time. The hopes

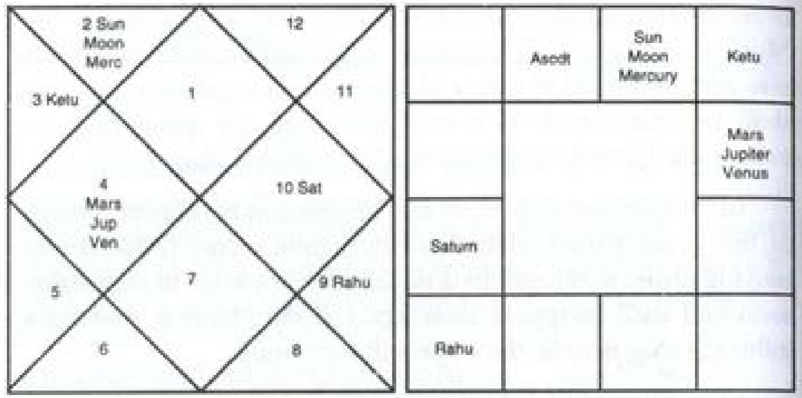
of recognition will soon materialise if the 11th lord has Ithesal with Moon in a quadrant. The nature of the sign in such cases shall also have its effect. If it happens to be a cardinal sign the same shall be short lived. If it is a fixed sign the same shall be permanent but it is uncertain if in the mutable sign.

In the question of honour and recognition the slower moving of the above planets does have its significations. If the slower moving planet is afflicted by a malefic there is hope to materialise soon and shall disappear soon again. If the planet is under the influence of a benefic the hope will not vanish.

In question of friendship a friendly Ithesal between the lagna lord and the 11th lord augurs well also if both, the planets exchange houses. If however, the Ithesal happens in a quadrant it is an old friendship. It will be a friendship developing with time if the Ithesal is in a succedent house. If however, the Ithesal takes place in a cadet house the friendship and love shall increase to a very great extent.

Comments:

[The question of friendship is a difficult question. It can not and should not be judged by one simple way. He is also a friend who can share sorrows sincerely and render timely warning or advice. The 11th house signifies the friend. The nature and characteristics of the 11th lord and his relations with many other houses and their significators is also very important. The 11th lord should be connected with the significators of houses 1, 3, 6, 10 and 11. If the significator of 3rd house also happens to be the significator of house 12 and has a connection with the 11th lord the friend is not a real friend but a scoundrel. The question of significator should very well be understood. Normally the lord of the house and its occupants are called the significators of the house. The planet who occupies the constellation of the lord or any of the occupants also becomes the significator of the affairs of that house. To illustrate the point we take an example.



Here the ascendant is Aries. The 11th house according to well laid astrological rules is the tormenting house and its lord the tormenting lord for Ariens. The querist is represented by Mars the lord of lagna and also Moon who is always the co-significator of querist. Mars is in debility in the 4th house under aspect of the tormenting lord Saturn. He is also assisted by the two most powerful benefics Jupiter and Venus. Jupiter is in his exaltation. The lagna lord not only aspects the 11th lord but also the 11th house. Despite this the friend proved to be a scoundrel simply because the 11th cusp falls in the star of Sun and sub of Saturn. Saturn is afflicted by the lord of the 12th house, Jupiter. In short the questions of friendships etc. should not be judged from any one point of view.]

There are some operations which are often kept secret. If some body asks whether I shall be successful in my secret work we should judge the lagna lord and Moon. If either the lagna lord or Moon is in Ithesal with a benefic in a quadrant or succedant house the work shall be done otherwise not.

Twelfth House Questions

रिपुविग्रहपृच्छायां बलवति षष्ठे रिपुः सबलः।
द्वादशपे शुभदृष्टे बलवति वाच्यं शुभं प्रष्टुः।।144।।

रिपुविग्रहपृच्छायां नामोच्चारे रिपोर्बलिन्यस्ते।
गुप्ते च द्वादशपे बलवति वाच्यं बलं प्रष्टुः।।145।।

शुभयुतदृष्टे सद्व्ययमशुभेक्षणयोगतो व्ययमनर्थात्।
एवं भावेष्वखिलेषूह्यं सदसत्फलं पण्डितैः ।।146।।

To find out whether the enemy is stronger than the querist the sixth house and the 6th lord shall indicate the strength of the enemy and the 12th lord and 12th house that of the querist. The strength of the 6th house and/or its lord means that the enemy is strong. If the 12th house and/or the 12th lord is strong the querist is strong. The 12th house is the 6th house of the 7th house.

If it is desired to know the strength or prowess of the enemy the ascendant should be calculated from his spoken name. That ascendant will work as the enemy that is the 7th house for the querist. If the 7th house or the 7th lord or both are strong the enemy should be regarded as strong and if the 12th house and/or 12th lord is strong the querist becomes strong.

As regards the nature of expenses if the 12th lord or 12th house or both are afflicted the expenses shall be for bad reasons. If they are associated or aspected by the benefics the expenses shall be for good purpose.

3

Specific Questions
(Return of the Absent Person)

आगमने पृच्छायां लग्नेशो लग्नमध्यसंस्थेन।
कृतमुथशिले समेति हि सुखमरस्ततुरीयगे कष्टात्।।1।।

स्थानाच्चलितः प्रश्ने लग्नपतौ सहजनवमगृहसंस्थैः।
लग्नस्थेन मुथशिले पन्थानं वहति पथिकोऽयम्।।2।।

रन्ध्रेऽथ धने तस्मिन्नाकाशस्थेन मुथशिलेऽप्येवम्।
केन्द्रस्थितेत्थशाले लग्नेक्षणवर्ज्यमेति न कदापि।।3।।

लग्नाधिपतौ वक्रे लग्नं पश्यत्यमुत्र चन्द्रे वा।
वक्रगमुथशिले सति समेति पथिकः सुखं शीघ्रम्।।4।।

अन्त्यस्थितलग्नपतौ शशिना कृतमुथशिले द्रुतमुपैति।
लग्नाद्वाऽपि चतुर्थाच्छुभा द्वितीयतृतीयगा वाऽपि।।
कथयन्ति नष्टलाभं प्रवासिनश्चागमं त्वरितम्।।5।।

ग्रहः षष्ठेऽथ जामित्रे वाक्पतिः कण्टके स्थितः।
पथिकागमनं ब्रूते सिते ज्ञे वा त्रिकोणगे।।6।।

In questions about the return of the absent person

1. If the lagna lord is in Ithesal with a planet in lagna or 10th house the person shall return safe and sound.
2. The return journey shall be troublesome if the lagna lord has Ithesal with the planets posited in the 4th or 7th house.

3. The person has commenced his return journey if the lagna lord occupies house 3 or 9 and is in Ithesal with planet in the lagna.
4. The traveller is on the way if the lagna lord occupies the 2nd or 8th house and has Ithesal with a planet in the 10th house. The same result follows if the lagna lord is in Ithesal with the 10th lord posited in the quadrant.
5. If the lagna lord does not aspect the lagna the absent person shall never return.
6. The traveller shall return soon if the lagna lord in retrograde motion aspects the lagna or the Moon is in Muthasil with a retrograde planet.
7. If the lagna lord posited in the 12th house has Ithesal with Moon the person shall return soon.
8. The person shall return soon if the benefics occupy 2nd, 3rd from the lagna or 4th house. For the recovery of lost articles also this yoga is relevant.
9. If there is some planet in the 6th or 7th house and Jupiter occupies a quadrant or Mercury and Venus are in trine houses the absent person comes back.

Besides this there are other yogas also detailed in slokas 9, 14, 15 and 19. They shall be dealt with in the translation *ad seriatim* subsequently.

Condition of the absent person

पृष्ठोदये पापदृष्टे शुभदृग्वर्जिते बुधः।
लग्नात्षष्ठे यदा पापा यातुश्च निधनं वदेत्।।7।।

यदा क्रूरास्तृतीयस्था देशाद्देशान्तरं गतः।
चौरेणैव हृतस्वश्च पथिकः केन्द्रगा यदि।।8।।

पापैः षष्ठत्रिलाभस्थैः कण्टकस्थैः शुभग्रहैः।
प्रवासी सुखमायाति दूरस्थोऽपि सुनिश्चितम्।।9।।

चतुरस्त्रे त्रिकोणे वा पापगेहस्थितः शनिः।
पापदृष्टश्च नियतं बन्धनं यातुरादिशेत्।।10।।

शुभयुक्ते स्थिरे लग्ने स्थिरो बन्धश्चरेऽन्यथा।
द्वितनौ सौम्यसंयुक्ते बन्धमोक्षौ क्रमेण तु।।11।।

पापस्त्रिकोणजामित्रे विलग्ने पृष्ठकोदये।
शत्रुभिर्वीक्ष्यमाणाश्च यातुः कष्टं वदेत् सुधीः।।12।।

मार्गस्थानगतैः सौम्यैर्मार्गं तस्य शुभं वदेत्।
क्रूरैर्दुःखं विलग्नस्थैः पापैः क्लेशमवाप्नुयात्।।13।।

चरलग्ने चरांशे वा चतुर्थे चन्द्रमाः स्थितः।
प्रवासी सुखमायाति कृतकार्यश्च वेश्मनि।।14।।

कण्टकैः सौम्यसंयुक्तैः पापगेहविवर्जितैः।
प्रवासी सुखमायाति निधनस्थे सुधाकरे।।15।।

गमागमौ तु न स्यातां योगे दुरुधराकृते।
शुभैः शुभकृतो रोधः पापैस्तस्करतो भयम्।।16।।

गमागमौ हि न स्यातां स्थिरराशौ विलग्नगे।
न रोगोपशमो नाशो द्रव्याणां न पराभवः।।17।।

विपरीतं चरे वाच्यं फलं मिश्रं द्विमूर्तिषु।
स्थिरवत्प्रथमे खण्डे परार्धे चरराशिवत्।।18।।

गमागमौ तु न स्यातां योगे दुरुधराकृते।
शुभैः शुभकृतौ रोधः पापैस्तस्करतो भयम्।।19।।

प्रवासी सुखमायाति गुरुशुक्रौ त्रिवित्तगौ।
चतुर्थस्थानगावेतौ शीघ्रमायाति कार्यकृत्।।20।।

इन्दुः सप्तमगो लग्नात्पथिकं वेत्ति मार्गगम्।
मार्गाधिपश्च राश्यर्धात्परभागे व्यवस्थितः।।21।।

शुक्रार्कजीवसौम्यानामेकोऽपि स्याद्धनायगः।
तदाऽऽशु गमनं ब्रूयात्प्रष्टुर्न गमनं व्ययः।।22।।

1. The traveller dies if the lagna is the sign rising by the back and is aspected by the malefics with no benefic influence and the sixth house is occupied by a malefic.
2. The person has gone to another country or place if the malefics occupy the 3rd house.
3. The person has been robbed of everything if there is a malefic planet in any of the quadrants.
4. The traveller returns safe even from great distances if the malefics occupy houses 3, 6 and 11 and the benefics are in quadrants.
5. The person is in captivation if Saturn occupies a quadrant or a trine house ruled by a malefic and also aspected by malefics. The captivity is stable if in such case the lagna is a fixed sign and is occupied by a benefic. The cardinal sign indicates that the captivity is for the time being but a mutable sign in lagna means captivity to be followed by freedom.
6. The person is in serious trouble if a malefic occupies 5th, 6th or 7th house and lagna and the lagna is a sign rising by the back.
7. If a benefic occupies 9th house the person shall have comfortable and safe journey. If the 9th house is occupied by malefics the path is not safe, if however, the lagna is occupied by malefics the person is in trouble and misery.
8. The person shall return home after completing the work if the Moon is in Cardinal sign or Cardinal Navamsa in lagna or 4th house.
9. The person returns home if the benefics are in quadrants and Moon is in the 8th house.
10. If the lagna is a fixed sign there no going or coming back.
11. If there is a planet in the preceeding house and one in the subsequent house of Moon there are hurdles in the

journey. If the planets are benefics the hurdles in commencing the journey are due to some good work, and if the planets are malefics the enemies are the cause of hurdles or there may be some theft etc. which may cause the hurdles.

12. If the lagna sign is a cardinal sign the traveller returns. In other questions this is indicative of financial gains or cure of illness. If the lagna happens to be a mutable sign we have to see the hora of the lagna. If it falls in the first half of the rasi the result will be like that of a fixed sign and if it is in the second part it would be like that of the cardinal sign.

[Comments: It may not be proper to disturb the continuity of thought here but we have some reservations in this respect. The mutable signs are quite uncertain. The pendulum moves both ways equally. The position often becomes worse but the least that can be said is that there are both improvements as well deteriorations in the position, be it sickness or any other question. The best conclusion would be a likelihood.]

13. The person comes back early after completing his work if Jupiter and Venus occupy 2nd and 3rd house. The same results if Jupiter and Venus are in the 4th house.
14. If Moon is in the 7th house the traveller is already in journey.
15. Any of the planets Venus, Sun, Jupiter or Mercury posited in 2nd or 11th house indicates an early journey of the native. If one of them occupies the 12th house the person does not return.
16. If the 9th lord is in the 2nd half of the sign the native is on the way.

Time of coming home

लग्नाद्यावतिथे स्थाने बली खेटो व्यवस्थितः।
ब्रूयात्तावतिथे मासे पथिकस्य निवर्तनम्।।23।।

एवं कालं चरांशस्थे द्विगुणं च स्थिरांशके।
द्विःस्वभावांशगे खेटे त्रिगुणां चिन्तयेत्सुधीः।।24।।

यातुर्विलग्नाज्जामित्रभवनाधिपतिर्यदा।
करोति वक्रमावृत्तेः कालं तु ब्रुवते परे।।25।।

चतुर्थे दशमे वापि यदि सौम्यग्रहो भवेत्।
तदा न गमनं क्रूरैस्तत्रस्थैर्गमनं भवेत्।।26।।

लग्नाद्वा लग्ननाथाद्वा यावन्तः सौम्यखेचराः।
मार्गे तत्रोदया वाच्याः स्थाने स्थाने विचक्षणैः।।27।।

लग्नाद्वा लग्ननाथाद्वा यत्संख्याः क्रूरखेचराः।
नवम द्वादशे वापि तत्संख्याः स्युरुपद्रवाः।।28।।

क्रूरयुक्तेक्षितो मन्दः शुभदृग्योगवर्जितः।
धर्मस्थस्तनुते व्याधिं प्रोषितस्याष्टगो मृतिम्।।29।।

जामित्रस्य शुभोत्थे याता नायाति दुरुधरायोगे।
मित्रस्वामिनिपेधात्पापोत्थे शत्रुरुक्चौरात्।।30।।

चन्द्रार्कयोश्छिद्रमयोर्यमेन संदृष्टयोः स्यात्पथि शस्त्रभीतिः।
रन्ध्रे सिते ज्ञे च सुखाप्तिरारे मन्दे भयं पापयुगीक्षितेऽध्वनि।।31।।

1. The traveller returns in the number of months identical with the house in which the strongest planet is in or the planet is in the Navamsa of a cardinal sign. The period shall be double if it happens to be the navamsa of a fixed sign and thrice the time if the navamsa falls in mutable sign. According to some others the person returns when the 7th lord is in retrograde motion.

2. The traveller does not undertake a journey if the 4th and the 10th house of the horary chart are occupied by the benefics. He undertakes a journey if these houses are occupied by the malefics.

[It has been said elsewhere what these two houses indicate and that the person is quite comfortable in his

existing circumstances and hence no change. The malefics in the same houses create trouble and hence the desire for a change. There shall however be no change of place unless the 3rd house is also in operation simultaneously.

3. The traveller will get benefits on the way in the number of places identical with the number of benefic planets posited in the 9th house from lagna and lagna lord. The number of malefic planets posited in the 9th and 12th house indicate the number of hurdles, difficulties or accidents etc. on the way. If Saturn conjoined with or aspected by the malefics is bereft of any benefic influence and occupies the ninth house there is illness to the traveller. If Saturn under the above circumstances occupies the 8th house death of the traveller should be concluded. If there is a Durudhara yoga of benefics the traveller stays on the advice of his employer. If this yoga is of malefics the non return may be due to illness or the fear of enemies.

   There are other yogas indicating dangers on the way. If Sun and Moon occupy the 8th house and are aspected by Saturn there is a fear from the weapons of the enemy. The same results happen if Saturn and Mars occupy the 8th house and are aspected or conjoined with the malefics. Mercury or Venus in 8th house are indicative of comforts to the native with the result that he does not plan his journey back.

लग्नेश्वरे शीतकरेऽथ षष्ठे तुर्येऽष्टमे वाप्यतिनीचगे वा।
अस्तंगते छिद्रपतीत्थशालयुक्ते शुभैर्दूरगतो मृतः स्यात्।।32।।

भूमेरधःस्थेन च वक्रगेण यदीत्थशालं कुरुते शशांकः।
सौम्यैरदृष्टे मरणं प्रकुर्याद् दूरस्थितस्यापि विदेशगस्य।।33।।

सौम्यैः षष्ठान्त्यरन्ध्रस्थैर्विबलैश्च शुभेक्षितैः।
पापयुक्तौ शशांकार्कौ तथा दूरस्थितो मृतः।।34।।

पृष्ठोदये पापयुते त्रिकोणकेन्द्राष्टषष्ठोपगतैश्च पापैः।
सौम्यैरदृष्टैः परदेशसंस्थो मृतो गदार्तो नवमे च सूर्ये।।35।।

तुर्योपरिस्थेन खगेन चन्द्रमा यदीत्थशालं कुरुते शुभेक्षितः।
सौम्यैर्युतो वा परदेशसंस्थितः सुखी च जीवेत्पथि सौख्यमेति।।36।।

Here are some yogas indicating the death of the native who has gone away.

1. Lagna lord and Moon are in houses 6 or 4 or 8 or debilitated or combust and in Ithesal with the 8th lord.

   [The actual words are लग्नेश्वरे शीतकरे. Some persons have translated it as the lagna lord and Moon while others have taken Moon as a lagna lord. In fact lagna lord signifies the body and its vitality. Moon also signifies vitality. Sun is the natural significator of the lagna. In our view it would be better to judge particularly the Sun and Moon also alongwith the lagna lord.]

2. Moon is in Ithesal with any retrograde planet in houses 3, 2 or lagna.

3. The benefics occupying houses 6, 12 and/or 8 are weak and aspected by the malefics. The results are the same if Moon and Sun are conjoined with the malefics.

4. Lagna is a sign rising by the back, and is occupied by the malefics and the malefics are in the quadrants, trines and the 6th or 8th houses bereft of any benefic aspect. However in such a case the Sun in the 9th house signifies serious illness.

The absent person comes back alive and safe if Moon is conjoined with and aspected by benefics and in Ithesal with planet in any of the houses 5, 6, 7, 8, 9 or 10.

मार्गान्निवर्तते शत्रुः पापैः शत्रुगृहाश्रितैः।
चतुर्थगैरपि प्राप्तः शत्रुर्भग्नो निवर्तते।।37।।

झषालिकुम्भकर्कटा रसातले यदा स्थिताः।
रिपोः पराजयस्तदा चतुष्पदैः पलायनम्।।38।।

मेषधनुःसिंहवृषा यद्युदयस्था भवन्ति हिबुके वा।
शत्रुर्निवर्ततेऽत्र ग्रहसहिता वा वियुक्ता वा।।39।।

नागच्छति परचक्रं यदार्कचन्द्रौ चतुर्थभवनस्थौ।
गुरुबुधशुक्रा हिबुके यदा तदा शीघ्रमायाति।।40।।

स्थिरोदये जीवशनैश्चरे स्थिते गमागमौ नैव वदेत्तु पृच्छतः।
त्रिपंचषष्ठा रिपुसंगमाय पापाश्चतुर्था विनिवर्तनाय।।41।।

दशमोदयसप्तमगाः सौम्या नगराधिपस्य विजयकराः।
आरार्किज्ञगुरुसिताः प्रभंगदा विजयदा नवमे।।42।।

उदयर्क्षाच्चन्द्रर्क्षं भवति यावद्भिश्च तावद्भिः।
आगमनं स्याच्छत्रोर्यदि न हि मध्ये ग्रहः कश्चित्।।43।।

Questions concerning the enemy's entry

In questions concerning the enemy's arrival in one's kingdom the following yogas indicate the following results. The enemy returns if:

a. The malefics occupy the 6th house.
b. The sign identical with lagna or 4th is Aries, Leo, Sagittarius or Taurus with or without planets there in.
c. Sun and Moon are in the 4th house of the horary chart.
d. The lagna is a fixed sign and Jupiter and Saturn occupy it.

The enemy is defeated if:

a. The fourth house is occupied by the malefics.
b. The fourth house is Pisces, Scorpio, Aquarius or Cancer. If the fourth house happens to be a quadruped sign the enemy runs away without a fight.

c. The fourth house is occupied by the malefics.
d. The 10th house and the 7th house are occupied by the benefics.
e. Mars, Saturn, Jupiter and Venus occupy the 9th house.

The army of the enemy arrives soon if the 4th house is occupied by Jupiter, Mercury and Venus. If fixed sign is in lagna and Jupiter and Saturn are in it then there is no coming or returning. If 3, 5and 6 houses are occupied by malefics, the enemy comes and there is battle. If malefics are in 4th house, the enemy returns. Mars and Saturn in 9th give defeat to the querist and Mercury, Jupiter and Venus give win.

The number of days when the enemy comes is equivalent to the number of signs between the lagna and Moon provided there is no planet in between.

दैत्येज्यवाचस्पतिसोमपुत्रैरेकर्क्षगैर्लग्नगतैर्बलाढ्यैः।
द्वाभ्यामथेज्ये भृगुजेऽथ लग्ने हन्याद्रणे यायि नृपं पुरेशः।।44।।

सूर्येन्दुभौमार्कजसैंहिकेयैः सर्वैश्चतुर्भिस्त्रिभिरेव लग्नगैः।
हन्यात्तदा स्थायिनमाशु यायी द्यूनस्थितैर्यायिनृपं पुरेशः।।45।।

दैत्येज्यशीतांशुबुधामरेज्यैः सर्वैस्त्रिभिर्द्यूनगतैर्बलाढ्यैः।
हन्याद्रणे स्थायिनमाशु यायी सुखास्पदस्थैश्च शुभैः सुसन्धिः।।46।।

कुजेत्थशाले हिमगौ विलग्ने बन्धोऽथ मृत्युर्युधि नागरस्य।
भौमेत्थशाले च विधौ कलत्रे बन्धं मृतिं वा लभतेऽत्र यायी।।47।।

लग्नेशजामित्रपयोश्च मध्ये भवेद् ग्रहो यः स्वगृहोच्चसंस्थः।
तद्वर्गमत्योर्नृपयोश्च सन्धिर्ज्ञेयो बुधो लेखकपण्डिताभ्याम्।।48।।

क्रूरे कलत्रे ह्युदये शुभग्रहो यच्छेद्धनं यायिनृपाय नागरः।
विपर्ययाद्यायिनृपः पुरेश्वरं दुर्गाद्विनिष्कास्य ददाति वाऽऽस्पदम्।।49।।

रवीत्थशाले शशिजे सुगुप्ताश्चरा भवेयुश्च कुजेसराफात्।
ग्रहाच्छशांकेन युते च तस्मिन्ये येऽन्यवेषाश्च भवन्ति चाराः।।50।।

Questions concerning defeat or victory

1. If Venus, Jupiter and Mercury are in strength and occupy the same sign or are in lagna, the king who is attacked, wins. This happens if any two of them or even Jupiter or Venus singly are in the above position.
2. The invader wins if Sun, Moon, Mars, Saturn and Rahu, or the four or three of them are in the lagna.
3. The invader wins easily if Venus, Jupiter, Moon and Mercury, all the four or any three of them are in strength and occupy the 7th house. There is however a peace treaty if the benefics are in 4th and 10th houses. [The planets referred to here are all benefics]
4. The invader is killed or captivated if Moon in the lagna is in Ithesal with Mars. The invader dies or captivated if Moon in the 7th house is in Ithesal with Mars.
5. If there is a strong planet in the intervening houses between the lagna lord and the 7th lord there is a peace treaty through the good efforts of the officers of the warring kings. If Mercuy is the planet then peace treaty is through the wise or writer.
6. If a malefic occupies the 7th house or a benefic occupies the lagna the invader gets money and the war expenses from his enemy. If the position is the other way round the invader wins but restores everything to the vanquished.
7. There is a spy of the enemy if Mercury has Ithesal with Sun and occupies the 7th house. If Mercury conjoined with Moon is in Esaraph yoga with Mars the employees are spies of the enemy.

प्रश्ने विलग्ने क्रूरे वा दुर्गभंगो न जायते।
विशेषतो भूमिपुत्रे राहौ वा मूर्तिगे सति।।51।।

सप्तमे सिंहिकासूनौ दुर्गं शीघ्रेण लभ्यते।
जामित्रोदयगे क्रूरे रिष्फगे लग्ननायके।।52।।

द्वितीये वाऽष्टमे षष्ठे तदा दुर्गं न लभ्यते।
सक्रूरो लग्नपो वक्री युद्धदः केन्द्रसंस्थितः।।53।।

षष्ठाधिपे द्यूनगते पापे वा युद्धमादिशेत्।
पृच्छायां केन्द्रगैः क्रूरैः कोटे दुर्गे वधो नृणाम्।।54।।

भौमाष्टमेशावेकत्र तदापि निधनं नृणाम्।
स्वायपुत्रस्थिते जीवे कोटमध्ये भयं न हि।
शनौ भौमे च केन्द्रस्थे बहूनां वधबन्धनम्।।55।।

लग्नगतो यदि पापः पापेन युतेक्षितो वा स्यात्।
लग्नात्पूर्वापरगौ पापौ युद्धं तदा घोरम्।।56।।

Questions regarding forts of rulers

1. The fort can not be won if the lagna is occupied by the malefics, particularly if Mars or Rahu occupy the lagna.

   If there is Rahu in the 7th house the fort can be taken up (conquered) easily.
2. The fort can be taken up soon if the malefic occupies the lagna or the 7th house and the lagna lord is in the 12th and there is no success if malefics are in 2nd, 6th or 8th house. There shall be a battle if the retrograde lagna lord with malefics occupies a quadrant.
3. There shall be a battle if the 6th lord and a malefic occupies the 7th house.
4. There shall be fall of fort and mass scale killings inside if a malefic occupies a quadrant.
5. There shall be large scale killings of the persons related to the querist if Mars and the 8th lord together occupy a sign. The fort shall be invincible if Jupiter occupies any of the houses 11, 5 or 2.
6. There shall be a fierce battle or war if a malefic occupies the lagna and is aspected by malefics or the houses 2 and 12 from the lagna are also occupied by the malefics.

There is large scale captivity and killing if Mars with Saturn is in a quadrant.

विलग्ने षष्ठपः पापो जन्मराशिं निरीक्षिते।
रोगिणस्तस्य मरणं निश्चयेन वदेद् बुध।।57।।

चतुर्थाष्टमगे चन्द्रे पापमध्यगतेऽपि वा।
मृतिः स्याद् बलसंयुक्तसौम्यदृष्ट्या चिरात्सुखम्।।58।।

विधौ लग्ने स्मरे भानौ रोगी याति यमालयम्।
प्रश्ने क्रूरग्रहे लग्ने रोगवृद्धिश्चिकित्सकात्।।59।।

तथा लग्नगते सौम्ये वैद्योक्तममृतं वचः।
लग्नं वैद्यो द्युनं व्याधिः खं रोगो तुर्यमौषधम्।।60।।

रोगिणो भिषजो मैत्री मैत्री भेषजरोगयोः।
व्याधेरुपशमो वाच्यः प्रकोपः शात्रवे तयोः।।61।।

लग्ननाथे च सबले केन्द्रसंस्थे शुभग्रहे।
उच्चगे वा त्रिकोणे वा रोगी जीवति निश्चितम्।।62।।

एकः शुभो बली लग्ने त्रायते रोगपीडितम्।
सौम्या धर्मारिलाभस्थास्तृतीयस्था गदापहाः।।63।।

Questions regarding the sick and sickness

1. The sick person dies if the sixth lord a malefic occupies the lagna and also aspect the birth Moon sign.
2. If Moon occupies houses 4 to 8 or is hemmed between the malefics the sick person dies. If however the Moon is aspected by a benefic in strength the disease gets cured and the patient recovers.
3. If Moon is in Lagna and Sun in the 7th house the sick person dies. If malefics occupy the lagna the disease increases during the treatment. Benefics in lagna the disease is cured.

4. The disease is cured if the lagna lord and the 10th lord are friends. If they are enemies the disease increases.
5. The sick man survives if the lagna lord is strong and some benefic occupies a quadrant, his house of exaltation or Mool Trikona.
6. If even one single benefic planet in strength occupies the lagna the native is protected. If the benefic occupies house 6, 9, 11 or 3 he destroyes the diseases.

In the above cases, as has been said elsewhere the lagna denotes the doctor, the 4th house the medicine, 7th house the disease and the 10th house the sick person.

वह्न्यंक द्वादशे षष्ठे लग्नात्पापग्रहो यदि।
हतो गदैर्जलैः शास्त्रैस्तस्य दोषः कुलोद्भवः।।64।।

प्रेताश्च राहौ पितरः सुरेज्ये चन्द्रेऽम्बुदेव्यस्तपनेऽपि देव्यः।
स्वगोत्रदेव्यश्च शनौ बुधे च भूतानि विद्याद्व्ययरन्ध्रसंस्थे।।65।।

शाकिन्य आरे भृगुजेऽम्बुदेव्यो गृह्णन्ति मर्त्यं विमुखं मुकुन्दात्।
स्वर्क्षोच्चगे वीर्ययुते च साध्याश्चन्द्रे च नीचे विबले न साध्याः।।66।।

केन्द्रस्थैर्बलिभिः पापैरसाध्या देवतागणाः।
सौम्यग्रहैश्च केन्द्रस्थैः साध्या मन्त्रस्तवार्चनैः।।67।।

कण्टकाष्टत्रिकोणस्थाः शुभा उपचये शशी।
लग्ने च शुभसंदृष्टे रोगी रोगाद्विमुच्यते।।68।।

Family curse etc. in sickness and diseases

1. If there is a malefic in the houses 3, 6, 9 or 12 the trouble may be due to ancestral disease or curse of some family deity and the native may die of water, arms or sickness.
2. The trouble is due to some ghost if Rahu occupies houses 8 or 12. It is due to paternal curse if Jupiter happens to be in either house. Moon in the same places indicates the trouble due to Jala Devi or Water Goddess. Sun and Saturn in the same places stand for some goddess and family deity respectively. Mercury in the same places

stands for the ghosts and evil spirits. Mars and Venus indicate the trouble from Shakini and water goddess respectively. Shakini is a great evil female spirit. The victims are those who do not worship Lord Vishnu or who have no faith in Him.

The trouble can be got rid of if strong Moon occupies Taurus or Cancer signs. Moon weak and in debility is unable to help the victim. If strong malefics happen to occupy the quadrant there is no escape from the evil spirit. The benefics in quadrants indicate the cure by the recitation of suitable mantras and the worship of God. If the benefics occupy quadrants, trines or lagna and Moon happens to be in upachaya houses the trouble shall be got over.

शीर्षोदये सौम्ययुतेक्षिते वा सौम्यैर्द्वितीयाष्टमसप्तमस्थैः।
तृतीयलाभारिगतैश्च पापैः सौख्यार्थलाभो नृपसेवकस्य।।69।।

लग्नाद् द्वितीये मदनाष्टमर्क्षे वित्तक्षयं संभ्रममार्तिमृत्युम्।
कुर्वन्ति पापाः क्रमशो नरेन्द्राद् भृत्यस्य तस्मात्परिवर्जयेत्तम्।।70।।

लग्नाद् द्वितीयाष्टमसप्तमस्थाः पापाः प्रणाशं नृपभृत्ययोर्द्वयोः।
कुर्वन्ति तेष्वेव गताश्च सौम्याः कुर्युर्धनारोग्यसुखानि चोभयोः।।71।।

शशांकसौम्यैरुदयास्तभावौ दृष्टौ युतौ वा सबलैर्न पापैः।
प्रष्टुस्तदा स्याद् धृदि पार्थिवस्य स्नेहप्रसादावकृपा प्रतीपात्।।72।।

षष्ठेश्वरेण व्ययपेन केन्द्रे यदीत्थशालं कुरुते विलग्नपः।
प्रष्टुस्तदाऽन्यः प्रभुरर्थदः स्यादतः प्रतीपान्न भवेत्परः प्रभु।।73।।

लग्नेश्वरे स्वर्क्षगते स्वतुंगकेन्द्रस्थिते शीतकरेत्थशाले।
शुभग्रहैर्दृष्टयुते बलान्विते प्रष्टुर्निजस्वाम्यमितार्थलाभः।।74।।

जायेश्वरे स्वोच्चनिजर्क्षसंस्थे केन्द्रस्थिते शीतकरेत्थशालगे।
शुभग्रहैर्दृष्टयुते बलोत्कटैः प्रष्टुस्तदाऽन्यः प्रभुरर्थदो भवेत्।।75।।

इदं गृहं वा शुभमन्यदालयं स्थानं त्विदं वा शुभमन्यदालयम्।
ममात्र भद्रं गमनात्तु तत्र वा पृष्ठे सदेत्थं विधिना विमृश्य।।76।।

Employer Employee relations

The relations between the employer and employee are amicable and even financial gains expected from the employer if the lagna is the sign rising by the head and occupied or aspected by the benefics and benefics occupy houses 2, 8 and 7 and the malefics occupy houses 3, 11 and 6. Malefics in houses 2, 8 and 7 signify financial loss, mental agony, unrest and troubles ultimately resulting in the death of employee. It is advisable under such circumstances to change the masters that is seek employment elsewhere. The benefics in houses 2, 8 and 7 bestow health, wealth, peace and prosperity to both the parties if malefics are in 2, 8 and 7 then it is otherwise. The employer shall be kind, considerate and pleased if the lagna and the 7th house are occupied or aspected by Moon, Mercury, Venus and Jupiter without any malefic influence. The position otherwise than this shall give the results otherwise.

Sometimes querist asks questions about the change of masters and wants to know if the change shall be for the better. If the lagna lord in such cases occupies any of the quadrants and is in Ithesal with lords of 6th or 12th house the change shall be a better proposal. If however, the lagna lord is in his own rasi or in the sign of his exaltation identical with any of the quadrants and is in Ithesal with Moon the change is not advisable. Likewise if the 7th lord is in his own house, in his house of exaltation or in the quadrant and is in Ithesal with Moon aspected or conjoined by the benefics the change shall be better.

In questions regarding change of places or house etc. it should be seen whether the lagna is a sign rising by the head. If that be so and other factors in the chart promising the change may be advised.

लग्नेऽर्के नृपतिं वन्हिं शस्त्रं पश्यति लोहितम्।
श्वेतं पुष्पं सितं वस्त्रं गन्धं नारीं च शीतगौ।।77।।

रक्तमांसप्रवालं च सुवर्णं धरणीसुते।
बुधे खे गमनं जीवे धनबन्धुसमागमम्।।78।।

जलावगाहनं शुक्रे शनौ तुंगावरोहणम्।
लग्ने लग्नांशपवशात्स्वप्नो वाच्योऽथवा बुधैः।79।।

About dreams

Sun in the lagna indicates the dream of king, fire, arms and blood red articles. Moon in the lagna indicates the dreams of white flowers, white clothes, sandal, females and white articles. Mars in the lagna shows blood, flesh, coral and gold etc. Mercury shows the dreams of flying in the air. Jupiter being about meeting with relations and friends. Venus is concerned with dreams of bathing in the water and Saturn signifies the dreams of climbing up.

[The above are not the results of dreams but the dreams themselves. What these dreams mean has to be looked for some where else.]

लग्नेशजामित्रपतीत्थशाले
सुस्नेहदृष्ट्या त्वनयोर्द्वयोश्च।
आखेटकः स्यात्सफलोऽरिदृष्ट्या-
स्यान्निष्फलोवाऽल्पफलोऽतिकष्टात्।।80।।

लग्नेश्वरे द्यूनगते विलग्ने जायेश्वरे स्यान्मृगया प्रभूता।
जामित्रनाथे हिबुके नभःस्थे चाखेटकः स्वल्पतरोऽपि न स्यात्।।81।।

ज्ञभौमौ सबलौ सिद्धिरस्तांशे मृगयाच्युतिः।
लग्नद्यूने तत्पती च हेतुस्तैर्जलराशिगैः।।82।।

क्रूराक्रान्तानि यावन्ति मध्ये भानीन्दुलग्नयोः।
तावन्तः प्राणिनो वाच्या द्वित्रिघ्नाः स्वांशकादिषु।।83।।

Success in hunting

In olden days hunting was a royal game. Success in hunting means a large number of hunted animals. If the lagna lord and the 7th lord are friends and are in Ithesal there is a promise of availability of prey easily. If the lords are inimical it may be

difficult to find out the prey. If the 7th lord occupies house 4 to 10 no animal shall be available for hunting. Strong Mars and Mercury assure the availability. If they are in the navamsa of the 7th house the animal would slip away. The nature of prey available depends upon the nature of sign occupied by the lords of lagna and the 7th house. The nature of the house identical with the lagna and the 7th also indicates the nature of prey [The signs are classified as fiery, earthy, airy and watery] The number of animals available depends upon the number of the afflicted houses between lagna and Moon. The number shall be double if the planets are in their signs of exaltation. It shall be three times if they are in navamsa of their friends and many times if they are in vargottam navamsa. [Vargottam Navamsa is the position of the planet where the navamsa falls in the same rasi which is occupied by the planet in rasi chart.]. Abundant availability is there if the 7th lord and the lagna lord occupy each other's house.

प्रश्ने चतुर्थाधिपतिस्तत्रस्थे वाऽवलोकिते।
अवश्यं वर्तते तत्र धनं चन्द्रेऽथ वा भवेत्।।84।।

वित्तपे धनगे बन्धौ वास्ति तत्र धनं बहु।
पापे तुर्यगते द्रव्यं स्थितं तूर्णं न लभ्यते।।85।।

भौमे सप्ताष्टराशिस्थे धनमन्यत्र नाप्यते।
लग्ने तमो रविश्छिद्रे तदा द्रव्यं न लभ्यते।।86।।

Treasure under ground

There is underground treasure if the fourth lord occupies the lagna or aspects it. If under such circumstances Moon also occupies the lagna the treasure is certainly there and the querist shall get it. If the second lord is in the 2nd or 4th house there is a treasure underground the house but the same shall not be available to the native if the 4th house is occupied by a malefic. The treasure shall not be available if Mars is in the 7th or 8th house. This indicates that the treasure is somewhere else. The same results follow if Rahu is in lagna and Sun in the 8th house. If Moon and Jupiter are lords of 4, 7, 8 and 10th houses from lagna then there is acquisition of wealth.

लग्नेश्वरे द्यूनगते विलग्ने जायेश्वरे नष्टधनस्य लाभः।
जायेशलग्नाधिपतीत्थशाले द्यूने विनष्टं धनमेति मर्त्यः।।87।।

लग्नेशजायाधिपतीत्थशाले लग्नेश्वरं यच्छति तस्करोऽर्थम्।
सूर्ये विलग्नेऽस्तमिते शशांके न लभ्यते यद् द्रविणं विनष्टम्।।88।।

कर्मेशलग्नाधिपीत्थशाले चौरः स्वमादाय पुरात्पलायते।
चन्द्रेऽस्तपे चार्ककरप्रविष्टे तल्लभ्यते नष्टधनं सतस्करम्।।89।।

अस्तेश्वरे केन्द्रगतेऽस्ति चौरस्तत्रैव वाऽन्यत्र पुराद्विनिर्गतः।
धर्मेशदुश्चिक्यपतीत्थशाले जायेश्वरेऽन्यत्र गतः स चौरः।।90।।

कर्मेशलग्नाधिपतीत्थशाले यल्लभ्यते राजकुलाच्च चौर्यम्।
त्रिधर्मपद्यनपतीत्थशाले त्वन्यप्रदेशाद् गमने तदाप्तिः।।91।।

शुभेत्थशाले हिमगौ विलग्ने खस्थेऽथ वा नष्टधनस्य लाभः।
सुस्नेहदृष्ट्या रविणा शुभेन दृष्टे विलग्ने हिमगौ च लाभः।।92।।

स्थिरोदये स्थिरांशे वा वर्गोत्तमगतेऽपि वा।
स्थितं तत्रैव तद्द्रव्यं स्वकीयेनैव चोरितम्।।93।।

आदिमध्यावसानेषु द्रेष्काणेषु विलग्नतः।
द्वारदेशे तथा मध्ये गृहान्ते च वदेद्धनम्।।94।।

पतितधनस्य प्रश्ने मिथो गृहस्थौ विलग्नसप्तेशौ।
यदि मुथशिलन्तया स्यात्तदाऽऽशु तत्रैव वदति धनम्।।95।।

नष्टं क्व दिशि प्राप्तं पृच्छायां लग्नगे विधौ प्राच्याम्।
खस्थाने याम्यायामस्ते वारुण्यां वा भुव्युदीच्याम्।।96।।

यदि नेन्दुः केन्द्रे तच्चत्वारिंशांशकैश्च पंचयुतैः।
भागे दिक्क्रम उक्तो वन्ह्यवनीवायुवारिराशौ वा।।97।।

नष्टहृतवित्तलब्धेः प्रश्ने चौरोऽस्तभं ततो लाभः।
हिबुकं अव्ययस्थानं लग्नं चन्द्रश्च धननाथः।।98।।

लग्नेशोऽस्तेऽस्तपतिना चेन्मुथशिली ततो लाभः।
यद्यष्टेशो लग्ने तदा स्वयं तस्करोऽर्पयति।।99।।

रविरश्मिगे धनेशे वाऽस्तमिते तस्करस्य लाभः स्यात्।
लग्नेशदशमपत्योर्मुथशिलतः प्राप्यते स्ववान् चौरः।।100।।

लग्नेशदृष्ट्यभावे चौरः सह मात्रया याति।
अस्ताधिपतौ दग्धे रविरश्मिगतेऽथ लभ्यते चौरः।।101।।

लग्नपकृतेत्थशाले राजभयाद्धनमिदं स्वयं दत्ते।
लग्नास्तपयोर्न स्याद्यदि दृष्टिर्लग्नपस्तथा विकलः।।102।।

तत्तस्करोऽस्य हस्ताद्ददाति चौर्यं हि राजकुले।
लग्नपमध्यपयोगे राजकुलं प्राप्य लभ्यते चौर्यम्।।103।।

रन्ध्रं चौरस्य धनं धनपे तत्राथ सप्तमे नाप्तिः।
रन्ध्रपतौ धनपस्य तु मुथशिलयोगे तु प्राप्यते वित्तम्।।104।।

रन्ध्रपतौ दशमपतेर्मुथशिलगे चौरपक्षकृद्भूपः।
धनपे विलग्नपे सति दृष्टिविहीने श्रुतिर्भवति नाप्तिः।।105।।

Stolen money and its whereabout and restoration

The lost money will be restored if

a. The lagna lord and the lord of 7th house exchange the houses.

b. Lagna lord and the 7th lord have Ithesal in the 7th house the lost money is not recovered and if Ithesal is in lagna then lost money is got back. If Sun and combust Moon are in the lagna the lost money is not restored.

c. The 10th lord is in Ithesal with the lagna lord the thief runs out of city with money. If moon and the 7th lord are both combust the thief shall be caught in such a case. If 7th lord is an quadrant the thief is nearby and if 7th lord is in other houses thief has gone away.

d. If the lagna lord and the 10th lord are in Ithesal police shall arrest the thief. If lords of houses 3, 9 and 7 are in Ithesal the thief shall be caught in a distant place and the lost property restored.

e. Moon posited in 10th house or lagna is in Ithesal with the benefics or if Moon and lagna has friendly aspects of Sun and other benefics the lost article is recovered.

Where abouts of the lost property

a. If the rising sign is a fixed sign in the navamsa of a fixed sign and if it is also Vargottam the lost money is in the house or has been stolen by a very trustworthy person living in the same house.

b. If the lagna is in the first Drekkan of the sign the lost property is near about the gate of the house. The second Drekkan means that the property is in the middle of the house or inside the house and if it is the last drekkan the lost thing is near the house somewhere on the back side of it.

c. The property is in the house if the lord of lagna is in the 7th house and the 7th lord in the lagna and there is Ithesal yoga between them.

Direction of the lost property

This can be ascertained by the position of Moon in the horary chart. Lagna is east, 7th house is west, the fourth house indicates north and the 10th house south. There is another way also which depends upon the lagna sign in respect of its elements. Fiery denotes east, earthy south, airy west and watery north.

On the question about the restoration of the property the 7th house indicates the thief, the 4th house the querist, lagna the lost property and Moon is the significator of the lost property.

a. If the lagna lord occupying the 7th house is in Ithesal with the 7th lord the lost property is got back and if the 8th lord occupies the lagna the thief himself shall give it.

b. Lost article is in east if the Moon is in lagna,

if in 10th then in South, if in 7th then in West and if in 4th then it is in the North direction. If the Moon is not in quadrant but with in 45° to a quadrant the lost article is in the direction of quadrant. If fiery sign rises in lagna lost money is in East, if earthy in South, if airy in West and if watery sign rises then it is in the North direction.

In lost money cases, 7th is thief, 4th the place of money, lagna is money and the Moon should be considered as the owner. If lagna lord in 7th is in Ithesal with 7th lord the money is recovered. If Lagna lord is in 8th the thief returns money. The thief is identified if 2nd lord is combust. If 10th lord and lagna lord are in Muthasil yoga the thief is caught with the stolen money. If 10th lord is not aspected by lagna lord the thief vanishes with stolen money. The thief is identified if 7th lord is combust.

If 7th lord is in Ithesal the thief returns the stolen money being terrified of the law maintaining agencies. If lagna lord is weak and there is no contact between lagna lord and 7th lord, the thief hands over the stolen money to the royal person. If lagna lord is conjunct 10th lord the native is benefitted through royal grace.

If 2nd lord is in 7th o 8th the lost article is not recovered and is recovered under Ithesal between 8th lord and 2nd lord. Royal person favours the thief if 8th and 10th lord are in Ithesal. Under no aspects between 1st lord and 2nd lord, the article is only heard about, not recovered.

चौरज्ञानप्रश्ने लग्नरविशशिदृशा स्वगृहश्चौरः।
अनयोरेकदृशा गृहसमीपवर्ती वसत्येषः।।106।।

लग्नस्थे लग्नपतावस्तपयुक्ते च गृहगतश्चौरः।
अस्ताधिपतावन्त्ये सहजे वा स्वीयभृत्योऽयम्।।107।।

अस्तेशे तुंगस्थे स्वगृहे वा तस्करः प्रसिद्धः स्यात्।
लग्नदशमास्तभावाः क्रमेण वीक्ष्याः स्वतुंगभवनादौ।।108।।

यः खेटः स्याद् बलवान स ज्ञेयस्तस्करस्य बली।
लग्नादिषु यो ग्रहः स्वोच्चादिबली स यज्जातिः।।109।।

एवं योगं तु विना द्यूनेशस्यैव बलमभिग्राह्यम्।
इत्थं चौरज्ञाने चौरः सूर्ये गृहेश्वरस्य पिता।।110।।

चन्द्रे माता शुक्रे भार्या मन्दे सुतो भवेन्नीचे।
जीवे गृहप्रधानं भौमे पुत्रोऽथ वा भ्राता।।111।।

ज्ञे स्वजनो मित्रं वा ज्ञात्वेत्थं पुण्यसहममादेश्यम्।
तस्मिन् क्रूरादृष्टे पुरा न चौरोऽस्तपे पुरापि स्यात्।।112

अस्तेशान्मूसरिफे भौमे चौरः पुराऽपि निगृहीतः।
सप्तेशे रविपुत्रे चन्द्रदृशा तस्करो हि पाखण्डी।।113।।

जीवो विलोक्य लोकं भौमे खातेन पालकं भक्त्या।
प्रतिकुंचिकयापहृतं सितेऽतिथिज्ञे प्रपंचकारः।।114।।

Identification of thief

Who is the thief? In reply to such questions if the lagna is aspected by Sun and Moon both, the thief is somebody in the house. If only one of the luminaries aspects the lagna the thief is one of the neighbours. If the 7th lord alongwith the lagna lord occupy the lagna the thief is in the house but if the 7th lord is in house 12 or 3 the servant is the thief. The thief is well known and notorious for stealing if the 7th lord is in his own house or house of his exaltation.

The 10th occupied by strong planet shows royal people help the thief. If lagna is occupied by strong planet people from own house are helping the thief. If 7th has strong planet, the thief himself is very notorious. If 7th lord is himself strong, there are people who help the thief, they are following. If the 7th lord is Sun the thief is the father or helped by father, Moon indicates mother, Venus wife, Saturn son or the servant, Jupiter the preceptor or head of family, Mars son or brother, and Mercury indicates some of the friends or somebody very near to the family. The Punya Saham should be calculated. If the Punya Saham is not aspected by the malefics the person identified as thief was not a thief earlier but if the 7th lord is aspected by the malefics the person is a

habitual thief. If Mars is in Musarifa yoga with the 7th lord the person has earlier been punished for stealing. If Saturn as the 7th lord is aspected by Moon the thief is a hypocrite. If Jupiter in this position is aspected by Moon the thief is careful and looks for the opportunity. Venus in the same position indicates that the thief accomplished the act as visitor. Mars shows that the theft is done after winning the faith.

चौरस्य वयोज्ञाने सिते युवा ज्ञे शिशुर्गुरौ मध्यः।
तरुणो भौमे मन्दे वृद्धोऽर्के स्यादतिस्थविरः।।115।।

तनुखभयोः खभमदयोः समरभूम्योर्भूमिलग्नयोर्मध्यम्।
चरति रवौ नवमध्यमवृद्धवयोऽतीतकाः क्रमशः।।116।।

चौरोऽयमथ न वेति क्रूरेन्द्वोर्मुथशिले च चौरः स्यात्।
सौम्यशशिमुथशिले खलु न भवति चौरः प्रवक्तव्यम्।।117।।

किमनेन तस्करत्वं कदापि विहितं न वेति पृच्छायाम्।
लग्नपशशिनोरेकस्मादपि मूसरिफेऽस्तपे विहितम्।।118।।

चौरः स्त्री पुरुषो वा पृच्छायामस्तपे स्त्रियो राशौ।
स्त्रीखेटे स्त्रीदृष्टे चौरः स्त्री व्यत्ययात्पुरुषः।।119।।

लग्ननवांशपते वा वयःप्रमाणजातयो ज्ञेयाः।
चौरोऽयमिहानन्तः शास्त्रे कथितोऽयमुद्देशः।।120।।

नष्टस्थाने प्रश्ने तुर्ये भूम्यग्निवायुजलमध्यात्।
या भवति राशिस्मात्स्थानं ज्ञेयं गतधनस्य।।121।।

अथ चतुर्थगृहे तुर्येश्वरोऽथ यः स्याद्ग्रहस्ततो ज्ञेयम्।
मन्दे मलिनस्थाने, चन्द्रेऽम्बुनि, गीष्पतौ सुरारामे।।122।।

भौमे-वन्हि समीपे रवौ गृहाधीश्वरासनस्थाने।
तल्पे शुक्रे, सौम्ये पुस्तकवित्तान्नपानपार्श्वे च।।123।।

Age of the thief

The age depends upon the lord of the lagna. Venus indicates a young person, Mercury is a child, Jupiter the middle aged person, Mars an adult, Saturn an old man and Sun a very old

man. If Sun is between lagna and the 10th house the thief is child, between 10th and 7th an adult, between 7th and 4th and old and between 4th and lagna a very old person.

In order to know if a particular person is a thief or not we should see Moon. That particular person is a thief if Moon is in Ithesal with benefics the otherwise is also true. Whether the particular person has stolen things earlier also the reply can be had from Moon or lagna lord. If either of them is in Musarif yoga with the 7th lord the person has commited thefts earlier. Regarding the sex of the thief the sex of the 7th lord, sex of the aspecting planet or the even or odd or even number of the sign will decide the question. Even signs denote female and odd signs male.

The age and caste should be judged by the navamsa lord of the lagna. Features, colour and the height etc. should be judged from the Drekkan lord of lagna. There are however, many other classics on the subject. It is the astrologer who should provide suitable replies to questions after consulting them.

The place from where the thing has gone

In such questions the 4th house from the lagna has to be judged. If the same is a fiery sign the thing was near fire place. Similarly earthy sign denotes that the thing was placed under earth. Watery sign indicates that the same was placed near water. Airy sign means that the thing was in the air before it was lost.

If, however, the fourth house is occupied by its lord the place should be decided according to the nature of the planet. Saturn indicates a dirty place, Moon water place, Jupiter a place of worship or a garden or park, Mars a place near fire, Sun near the place where the owner sits or lives, Venus on the bed and Mercury in the same position indicates the place near vehicle, safe or grain.

लग्नेश्वरेणाथ निशाकरेण यदीत्थशालं कुरुते सुतेशः।
शुभः शुभैः संयुक्त ईक्षितः स्यात्सुसन्ततिः प्रष्टुरसौ विदध्यात्।।124।।

पुंस्त्रीग्रहाः पुत्रगृहं विलग्नात्पश्यन्ति यावन्ति इहातिवीर्याः।
तत्संख्यकाः स्युस्तनयाश्च कन्या शुभेशयोगात्सुतभांशतुल्याः।।125।।

लग्नेशपुत्राधिपतिः परस्परं न पश्यतश्चेदुदयं च पंचमम्।
पापेत्थशाली सुतलग्नपौ च प्रष्टुस्तदा सन्तति नास्ति तां वदेत्।।126।।

पुत्रालये सिंहवृषालिकन्याः प्रश्नोदयाज्जन्मभतस्तथेन्दोः।
अल्पप्रजः सन्ततिपृच्छकः स्यात् पापैः सुतर्क्षे सहितेक्षिते वा।।127।।

स्वर्क्षस्थितौ रन्ध्रगतौ यमार्कौ प्रष्टुः स्त्रियं सन्दिशतश्च वन्ध्याम्।
छिद्रस्थितो चन्द्रबुधौ सदोषां वा काकवन्ध्यां तनयाप्रसूतिम्।।128।।

मृतप्रजा छिद्रगयोः सितेज्ययोर्गर्भस्त्रवा भूमिसुतेऽष्टमर्क्षे।
छिद्रेश्वरे छिद्रगतेऽतिवीर्ये पुष्पं न विन्दत्यबला सुतप्रदम्।।129।।

शुक्रार्कयोरष्टमसंस्थयोर्वा क्रूरैर्धनान्त्याष्टमराशिसंस्थैः।
जाता पुरस्तान्म्रियते प्रजा वै प्रष्टुर्न चाग्रे शुभसन्ततिः स्यात्।।130।।

रिष्फेश्वरे केन्द्रगते च सौम्यैर्युतेक्षिते जीवति बालकश्च।
आपूर्यमाणे शुभयुक्त इन्दौ केन्द्रे शिशुर्जीवति दीर्घकालम्।।131।।

पंचमेशोऽथ लग्नेशो विषमर्क्षगतौ यदा।
पुत्रजन्मप्रदौ ज्ञेयौ कन्यानां समराशिगौ।।132।।

सुताधिपे नृराशिस्थे पुंराशिस्थोऽपि लग्नपः।
वीक्ष्यते पुत्रदः प्रोक्तो युग्मराशौ च दारिकाः।।133।।

युग्मराशिगते लग्ने यदा तत्र शुभग्रहाः।
गर्भेऽपत्यद्वयं वाच्यं दैवज्ञेन विपश्चिता।।134।।

विषमोपगतो लग्नाच्छनिः पुत्रसुखप्रदः।
समभे योषितां विशेषो जातकोक्तिवत्।।135।।

Regarding number of children and their sex

1. The querist gets the child if the 5th lord conjoined with or aspected by the benefics is in Ithesal with Moon or lagna lord.

2. The number of male or female strong planets aspecting the 5th house give the number of male or female children. The other way of judging the number of children is to see the number of navamsas of the 5th house and the number of children would be equal to that number. This happens only when the fifth house is aspected or occupied by its lord or the 5th lord is aspected or conjoined with benefics.
3. There is no progeny if the 5th lord and the lagna lord do not aspect each other's house or their own house or exchange aspect with each other. This also happens when the 5th lord is in Ithesal with the malefics.
4. There is less number of children if the lagna is Leo, Taurus, Scorpio or Virgo. The same results follow, if the 5th house is occupied or aspected by the malefics.
5. The wife of the querist is sterile if Sun or Saturn are posited in their own houses identical with the 8th house.
6. If Moon and Mercury occupy the 8th house the lady is either sterile or gives birth to female children only.
7. Jupiter and Venus in 8th house give birth to dead children. Mars in the same place causes abortion.
8. If the 8th lord is strong and occupies his own house the wife does not produce the conceptible ovum.
9. If Mars and Venus occupy 8th house and malefics in houses 2, 12 and 8 the child dies after birth and she will not conceive further.
10. The 12th lord in the quadrant aspected or conjoined with benefics the male child survives.
11. If full Moon is aspected by the benefics or conjoined with them the male child is long lived.
12. The occupation of odd signs by both the lagna lord and the 5th lord indicate the birth of male child. They indicate female child if both of them occupy even signs.

13. If the lagna sign is common sign occupied by the benefics there shall be a twin birth.
14. If Saturn occupies even house from the lagna there is a female birth but if he occupies an odd house it shall be a male birth.

कटुको लवणस्तिक्तो मिश्रितो मधुरो रसः।
अम्लः कषायः कथिता रव्यादीनां रसा बुधैः।।136।।

लग्नं पश्यति यः खेटस्तस्य यः कथितो रसः।
भोजनेऽसौ रसो वीर्यक्रमाद्वाच्याः परे रसाः।।137।।

चन्द्रो यस्य मुथशिलस्तस्य विशेषं वदेद् भुक्तौ।
लग्ने राहौ मन्दे रविदृष्टे भोजनाभावः।।138।।

कीदृङ् मयाऽद्य भुक्तं पृच्छायां यदि भवेत् स्थिरं लग्नम्।
तद्भुक्तमेकवेलं द्व्यात्मनि वेलद्वयं चरे त्वसकृत्।।139।।

चन्द्रे लग्नगते स्यात्क्षारं भौमे च कटुकमम्लगुरौ।
मधुरं दिनकृति तिक्तं शुक्रे स्निग्धं बुधे च सर्वरसम्।।140।।

मन्दे कषामशुभान्मुसरिफे शशिनि मुथशिले शुभेऽरिदृशा।
उद्वाहात्प्रियदृष्ट्या प्रायणिकत्वात्समागतं भोज्यम्।।141।।

शुभेसराफे त्वशुभेत्थशाले चन्द्रे कदन्नं मधुराज्यवर्ज्यम्।
शुभेत्थशालेऽथ खलेसराफे शक्यं न भोक्तुं परतोऽपिलब्धम्।।142।।

चन्द्रे स्वनाथदृष्टे सुखभोँजनमन्यथा कष्टात्।
गुरुमुथशिले सगौरवमर्केण मुथशिलेऽतिशुचि तीक्ष्णम्।।143।।

शुक्रे सुस्वादुरसं सहास्यगीतं बुधे जनाकीर्णम्।
शास्त्रकथाढ्यं शनिना कुस्थानगतं कुजे चोष्णम्।।144।।

यदि वदति भोजनार्थं निमन्त्रितो यामि शशिमहीसुतयोः।
एकस्थितयोः केन्द्रे मुथशिलयोर्वाऽपि पूर्णता भवति।।145।।

विधिनाऽनेन शनेः स्यात्कुजभोजनं त्रसितयोरभीष्टान्नम्।
जीवस्य तुष्टिजनकं होरेशस्तनुखगे स्वयमुपैति।।146।।

यश्चन्द्रेण मुथशिली तस्मिन्नीशे तनोः स्वगृहभोज्यम्।
वित्तेशे भृत्यगृहे भ्रातृणां सहजपे तथाऽन्यत्र।।147।।

लग्नस्थिते सूर्यसुतेऽथ राहौ सूर्येक्षिते वैरिनिमन्त्रितस्य।
स्याच्छस्त्रघातः शशिभौमयोश्च लग्नस्थयोः सौरिदृशाऽसिघातः।।148।।

जीवे सिते चन्द्रगते बलाढ्ये चन्द्रे बुधे केन्द्रगते शुभान्विते।
त्रिलाभषष्ठास्पदगैश्च पापैः स्यात्प्रेमनिर्वैरकरं सुभोजनम्।।149।।

भोज्यं बुभुक्षा भोक्ता च सुखास्ता बलक्रमात्।
लग्नपो भोज्यदस्तेषां बलेन फलमादिशेत्।।150।।

तुर्येशलाभाधिपतीत्थशाले शुभग्रहेक्षायुतितत्सुभोज्यम्।
इत्थं खलग्नास्तपतीत्थशाले लाभेश्वरे तत्सुखलाभ ऊह्यः।।151।।

Questions about food

The taste of food indicated by Sun is bitter, by Moon salty, Mars spicy, Mercury mixed taste, Jupiter sweet, Venus sour and Saturn neither sweet nor sour. The strongest of the planet in order aspecting the lagna decides about the type of food according to his own taste. The planet in Ithesal with Moon shall give prominently the food of his taste. There shall be scarcity of food or no food if Rahu and Saturn occupy the lagna and are aspected by Sun. The native has dined at a marriage ceremony if Moon is in Esarapha yoga with malefics and the benefics have Ithesal with Moon and have an inimical aspect. If Ithesal is friendly the food shall come from a friends place. If Moon has Esarapha yoga with the benefics and Ithesal with the malefics the food shall be tasteless or not tasty. If this position is otherwise that is Esarapha with malefics and Ithesal with benefics the food shall not be of high order or other wise. If the lagna is aspected by Moon and its lord the food shall be available easily otherwise it shall be available with great difficulty. Venus in this position promises tasty dishes, and Mercury gives good food amidst a party with music and merry making. Mars shall give hot dishes and Saturn means at a place where there is recitation or discussions of scriptures. Jupiter means with respect and with Sun means sharp and spicy food.

There may be a question that I have been invited for food, please tell me what type of food shall I get. If Moon and Mars are in the same sign and are in Ithesal in a quadrant the delicious food shall be well served. Saturn indicates stale or infected food but Mercury and Venus give agreeable food. Jupiter gives good and pleasant food and if the lagna lord occupies the lagna or the 10th house food shall be of high order. For the place where the food shall be we have to judge the planet having Ithesal with Moon. If it is the lagna lord the food shall be at home. The 2nd lord indicates the place as the house of the employee or servant, and the third lord would indicate the place as the brother's house etc.

There shall be an attack of enemies by weapons or swords if (a) Rahu or Saturn occupying the lagna are aspected by Sun, or (b) Mars or Moon in lagna aspected by Saturn the native is attacked by a sword at invited place. Good food shall be served with affection if strong Venus and Jupiter are with Moon or Moon and Mercury are conjoined with a benefic in lagna and the malefics are in houses 3, 6, 10 and 11. The same results follow if the 4th lord is in Ithesal with 11th lord and is aspected or conjoined with the benefics. The same results follow if the lord of 10th, 7th and lagna are in Ithesal with the 11th lord.

In such questions the 4th house stands for the food, the 7th house for him who offers food and the lagna for him who eats or dines.

क्रूरः खचरो लग्ने विवादपृच्छासु जयति विवादं तम्।
सर्वावस्थासु परं नीचेऽस्ते जयति न द्विषतः।।152।।

लग्नद्यूने मुक्त्वा परस्परं क्रूरयोर्झकटदृष्टौ।
विवदद्वादियुगं तच्छुरिकाभ्यां प्रहरति तदैवम्।।153।।

लग्ने द्यूने च यदि क्रूरः खचरो विवादिनोर्न तदा।
कलहनिवृत्तिः काले जयति हि बलवान् गतबलं तु।।154।।

लग्नेशः सुतपः सौम्याः केन्द्रे सन्धिर्न वाऽन्यथा।
लग्नद्यूनेशषष्ठेशारित्वेऽप्यन्योन्यविग्रहः।।155।।

Questions about court cases, prosecutions and quarrels

If the malefics are in the lagna the querist wins. If however, the lagna lord is in debility or combust the opposite party wins. If the malefics exchange inimical aspects with each other in any house except the lagna and the 7th there shall be wordy duel leading to attacks with knives, daggers and other weapons. The malefic in the lagna or the 7th house does not allow the quarrel to be calmed down and a peace between them if the lagna lord, 5th lord and the benefics occupy the quadrants. There is mutual quarrel if the lords of lagna, 7th house and the 6th house are mutual enemies.

गृहमागतो न यदसौ किं बद्धः किमथवा हतः इति प्रश्ने।
मूर्तौ क्रूरौ यदि तन्न हतो बद्धोऽथवा पुरुषः।।156।।

त्रिकोणचतुरस्नातस्थितः पापग्रहो यदि।
खेटैर्निरीक्षितः पापैर्नूनं बन्धनमादिशेत्।।157।।

सप्तमगोऽष्टमगो वा चेत् क्रूरस्तद्वतोऽपि वा बद्धः।
मूर्तौ च सप्तमे वा यद्वा लग्नेऽष्टमेऽपि भवेत्।
क्रूरस्तदसौ पुरुषो बद्धश्च हतश्च मुच्यते च परम्।।158।।

बद्धः सप्ताष्टमे क्रूरे मूर्त्यस्ते चाष्टलग्नगे।
बद्धो विमुच्यतेऽत्याशु सौम्यः श्रेयांस्तनौ तदा।।159।।

बद्धोऽस्ति तत्किं भवितेति प्रश्ने विमुच्यतेऽसौ खलु मृत्युयोगे।
कदा विमुच्येदिति पृच्छमाने शुभं कदा भावि च तैर्मृतिः स्यात्।।160।।

Questions about the absent man whether dead or alive or in confinement

In such questions if the malefics are in the lagna the person is not dead but in chains or confinement. If the malefics are in houses 5, 9, 4, 8 and 7 or the planets in them are aspected by the malefics the person is definitely in chains or in confinement. If the malefics are in the 7th and 8th house the person was beaten up

absent person after being beaten shall be let out. He is freed soon if the malefics are in 7 and 8 and 1. The malefics in the lagna assure safety.

मुक्तिप्रश्ने यदा केन्द्रे केन्द्रेशाः स्युर्न मोक्षदाः।
तस्मिन्वर्षेऽथ लग्नेशे पतिते केन्द्रगे न च।।161।।

सम्बन्धेप्सुः स चेत्क्रूरो मृतीशः स्यात्तदा मृतिः।
लग्नेशेऽस्तमितेऽम्बुस्थे कुजदृष्टे तदा मृतिः।।162।।

चन्द्रश्चाम्बुगपापेन मृत्युनाथेन योगकृत्।
तदा गुप्त्यां मृतिश्चन्द्रे केन्द्रः मन्दयुगीक्षितः।।163।।

दीर्घपीडा च भौमेन युग्दृष्टौ बन्धताडने।
दृश्यार्धे लग्नपश्चेत्स्याद्व्ययपेनेत्थशालवान्।।164।।

पलायते पदा बद्धो व्ययगे लग्नगेऽपि वा।
तृतीयनवमस्वामी व्ययगो लग्नपेन च।।165।।

यदीत्थशालयोगेप्सुस्तदाऽपि च पलायते।
दृश्यार्धे ह्युपचारेण चन्द्रो मुथशिलस्तदा।।166।।

बन्धमोक्षस्त्रिधर्मेशः सग्रहः शीघ्रमोक्षकृत्।
पतितेन्दुस्त्रिधर्मस्थग्रहसम्बन्धकृत्तदा।।167।।

केन्द्रस्थत्रिभवेशेन योगेप्सुश्चेत्तदा चिरात्।
यावच्छुक्रो बली लग्ने तावत्कर्ता बलाधिकः।।168।।

अस्तंगते तनौ शुक्रे बद्धमोक्षादिसम्भवः।
म्रियते येन योगेन तेन योगेन मुच्यते।।169।।

मेषे तुले च शीघ्रं स्यात्कर्के नक्रे सकष्टता।
स्थिरे चिराद् द्विदेहस्थे मोक्षो मध्यमकालतः।।170।।

Freedom from chains or confinement

The person shall be free from chains or captivity if there are Mrityu yogas in the horary chart. Mrityu yogas are the planetary combinations indicating death according to the natal astrology.

combinations indicating death according to the natal astrology. The progressed chart or Varshaphala should also be examined. In that chart if the lagna lord is in inauspicious houses or in the quadrant the person shall never be freed. The person shall be killed if the lagna lord has any relation with a malefic in a quadrant particularly when the 8th lord is the malefic in the quadrant in connection with lagna lord or the combust lagna lord happens to be in the 4th house duly aspected by Mars. The prisoner shall die in confinement if Moon is in a quadrant alongwith or aspected by Saturn but with long miseries. If the lagna lord is conjoined or aspected by Mars the person is likely to be beaten as well as chained. The prisoner runs away if the lagna lord is in the visible half of the zodiac having Ithesal with the 12th lord. The prisoner runs away if the 3rd or 9th lord is in the 12th in Ithesal with the lagna lord. The same happens if the Moon in visible half is with the 3rd and 9th lords or if Moon is in the visible half and is in Ithesal with lagna lord. The prisoner is released if the 3rd and 9th lords are in Ithesal with the Moon in debility. The captivated person has no power so long as strong Venus occupies the lagna. The time of release comes when Venus and Saturn become combust. All the yogas indicating the Mrityu yogas are the indications of his release. There is an early release if Venus or Saturn are in Aries or Libra, But if they happen to be in Cancer or Capricorn the release shall be after great efforts. If the lagna is a fixed sign the release shall be delayed. If the same happens to be a mutable sign there shall be release but the time shall be neither too far nor too near. It may be earlier than that indicated by the fixed signs.

क्षेमायातं बहित्रस्य मज्जनं वपनं जले।
पण्यव्यवहृतौ लाभो नावि प्रश्नचतुष्टयम्।।171।।

नौर्लाभदा स्यान्मम नेति पृष्टे केन्द्रे शुभाश्चेदितरेषु पापाः।
बलोज्झिताः क्षेमजयार्थदा नौर्भावीति वाच्यं विदुषा विमृश्य।।172।।

लग्नाधिपे वक्रिणि चांशनाथे व्यावृत्य नौरेति च मागतः सा।
चेत्सौम्यदृष्टः कुशलेन पापैर्दृष्टस्तदा वस्तुविनेति वाच्यम्।।173।।

विलग्नरन्ध्राधिपतिः स्वगेहे प्रवेक्ष्यतश्चेद्व्यवहारलाभः।
यदाऽष्टमे सौम्यखगा बलाढ्यास्तदा तरी लाभसुखप्रदा स्यात्।।174।।

कुशला याति पृच्छायां मृत्युयोगे समागते।
तदा नौरेति शीघ्रेण लाभाद्यं चान्ययोगतः।।175।।

लग्नेशं चन्द्रनाथं वा चन्द्रं वा मृत्युपो यदि।
पश्येत्क्रूरदृशा नावा समं नश्यति नौपतिः।।176।।

लग्नेशोऽष्टपतिः स्वस्वगेहं नालोकते यदि।
तदा यानस्य वक्तव्यं निश्चितं मज्जनं बुधैः।।177।।

तावुभौ सप्तमस्थौ चेज्जले वापनिकां वदेत्।
द्यूने वापनिकां कृत्वा यानामावाति मन्दिरम्।।178

लग्नचन्द्रपती क्रूरदृष्ट्याऽन्योन्यं यदीक्षितौ।
तदा पोतजनानां च मिथः कलहमादिशेत्।।179।।

Trading through ferries and boats

There are generally four types of questions on the subject namely (a) safe return of boat/ship (b) profit in trade, (c) the boat getting drowned, and (d) the boat getting damaged.

a. The boat gets back safely with profit to the person if benefics are in the quadrants and the malefics in houses 3, 6 and 11 are weak.

b. The boat returns safely if the lagna lord or its lord of navamasa is retrograde but aspected by the benefics. If retrograde lagna lord or his lord of navamsa is aspected by the malefics the boat returns empty.

   [The answer is not clear. The empty return of the boat does not indicate whether the goods in it were sold out or drowned or stolen etc.]

c. The business is profitable if the lagna lord and the 8th lord are in the lagna, and 8th house or aspects them. The business is profitable if the strong benefics are in the 8th house then also trading by boat is profitable.

d. Shall my boat return safely? In such cases the return of the boat has to be judged separately and profit or loss separately. If there is a Mrityu yoga or combinations of death the boat returns safely. If other profit yogas are there then returns with money.

[The same type of question whether the traveller shall return safely.]

e. If the lord of the 8th house aspects the lagna lord, or Moon or the sign dispositor of Moon in an inimical way the boat is drowned alongwith its owner.

f. If the lagna lord and the 8th lord do not aspect the lagna and the 8th house respectively the boat shall be drowned. If the lagna lord and the 8th lord are in the 7th house the articles in the boat are drowned and only the boat returns. If there is evil aspect of one to the other between the lagna lord and the sign dispositor of Moon the sailors in the boat quarrel with each other.

लग्नन्तु लग्नेश्वरशीतगूदयैः शुभान्वितैः केन्द्रगतैस्तु सत्या।
शुभदृग्योगतः सौम्यां वार्ता सत्यां विनिर्दिशेत्।।180।।
पापदृग्योगतो दुष्टा वार्ता सत्येति कीर्त्यत।
लग्नेश्वरे भाविवक्रं मिथ्या वार्ता भविष्यति।।181।।

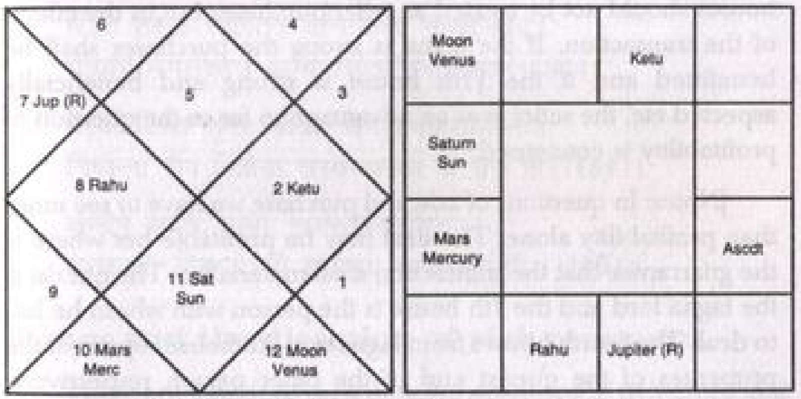
True or false nature of the news

The news is true if the lagna, lagna lord and Moon are conjoined with or aspected by the benefics and benefics happen to be in quadrants. The news is false if the lagnesha (lagna lord) is about to be retrograde or if the combinations are otherwise than stated above. If above lagna, lagna lord, and Moon are conjoined or aspected by malefics the news is false.

[Notes: News, information or the communication is the subject matter of house 3. Saturn and Rahu are known liars, Mars tells a lie if need be but that is a mischievous lie. Mercury is a rank dualist. He will say anything couched in a language which may mean both. In order to find out the authenticity of the news we should better judge the cusp of 3rd house. The news is correct if the lagna lord is in quadrant, or the Moon is in it or the sign

dispositor of Moon happens to be there. Alternatively they should be in a fixed sign. The news is wrong can be confirmed by the lagna lord, Moon, or Moon's sign dispositor. The combust lagna lord indicates that the truth shall remain a secret. Mercury in square, conjunction or oppsotion to Mars particularly in movable signs or cadent houses indicates that there is a mischief involved in spreading the rumour.

[The gentleman was badly injured when he returned home late night. The cause of injuries according to the person was different from what some other person told us some days later. We wanted to know whether the second report could be believed. The chart is given here



[Sun is the lagna lord in the 7th house with Saturn. Lagna lord's occupation of the house of Saturn alongwith him gives some doubt about the authenticity of the report. Neither Moon nor his sign dispositor is in a quadrant. Mercury, a dualist is with Mars. All this indicates that the report was not only false but mischievous also. This is the traditional way outlined above.

[The 3rd cusp falls in Libra sign in the star of Jupiter and sub of Saturn. Jupiter is himself retrograde that is he has given up his truthfulness for the time being. Saturn is by nature secretive and almost a congenital liar. Saturn is in the star of Rahu who is another liar occupying house of Mars. In short the report is not only false but mischievous also.]

क्रेता लग्नपतिर्ज्ञेयो विक्रेताऽऽयपतिः स्मृतः।
गृह्णाम्यहमिदं वस्तु प्रश्न एवंविधे सति।।182।।

बलशालि विलग्नं चेद् गृह्यते तत्क्रयाणकम्।
तस्मात्क्रयाणकाल्लाभः प्रष्टुर्भवति निश्चितम्।।183।।

विक्रीणाम्यमुकं वस्तु प्रश्न एवंविधे सति।
आयस्थाने बलवति विक्रेतव्यं क्रयाणकम्।।184।।

Profit in trade or in purchase or sale

In questions of sale and purchase the lagna should be taken as the purchaser and the 11th house as the seller. In fact these houses should not be treated as seller/purchaser but as the effects of the transaction. If the lagna is strong the purchaser shall be benefitted and if the 11th house is strong and beneficially aspected etc. the seller is at an advantage so far as the question of profitability is concerned.

[Notes: In questions of sale and purchase we have to see more than profitability alone. The deal may be profitable but where is the guarrantee that the transaction shall materialise. The querist is the lagna lord and the 7th house is the person with whom he has to deal. The fourth houses from lagna and 7th house represent the properties of the querist and of the other person respectively. Moon alongwith the lagna lord and occupants of lagna is considered as the co-significator of lagna. If lagna lord and 7th lord are in applying aspect to each other there shall be no trouble in finalising the deal. The difficulty may arise in such a case also if the lord of either house is in dignity that is he is in his own house of exaltation or of lordship. If both the lords are in such a position there shall be a great bargaining.

Even the good aspect is not an enough assurance about the deal getting finalised. If the querist wants to purchase there should be vibrations of 9th house that is the 12th house of the 10th house. There should be a vibration of the 3rd house if the querist is the seller. In the verses here the author has taken into account only

the net results. The strong lagna is the 12th house to the 2nd, the house of wealth. The purchaser has to spend his wealth for the purchase of the commodity. Eleventh house is the 5th house of the 7th that is the gain to the opponent the 7th house.]

दिशि कस्यां भवेत्सस्यनिष्पत्तिः क्व च सा नहि।
पूर्वदेशस्य भंगो हि क्व दिवि क्वतमे नहि।।185।।

चतुर्णामपि केन्द्राणां मध्ये यत्र शुभग्रहः।
तस्यां च सस्यनिष्पत्तिः स्वस्थं चैव भविष्यति।।186।।

यस्यां दिशि शनिः पापैर्युतो वाऽप्यवलोकितः।
दिशि तस्यां च तत्स्वास्थ्यं दुर्भिक्षं च भविष्यति।।187।।

दिशि तस्यां रविस्तत्र धान्यनाशो नृपाद्भवेत्।
यत्रापि मंगलस्तत्र धान्यनाशोऽग्निभीस्तथा।।188।।

यस्यां दिशि शुभाः खेटाः समस्तबलशालिनः।
निष्पन्ना सैव विज्ञेया सस्यस्वास्थ्यं च तत्र हि।।189।।

केन्द्रेषु सर्वतः पापाः समस्तबलसंयुताः।
देशस्तदा विनष्टोऽसौ ज्ञातव्यः शास्त्रकोविदैः।।190।।

Crops and the direction of rich crops etc.

There are questions regarding the prospects of rich crops and the direction in which they shall grow or which country shall be destroyed or run over or vanquished. In such questions we should judge all the four quadrants. The quadrant which has the benefics in it shall prosper or shall be safe as regards the crop and country. The quadrant shall indicate the direction in which this would happen. The direction in which Saturn is posited afflicted by conjunction or aspects of malefics shall also be well but there shall also be famines etc. Both of them shall not appear simultaneously. In fact Saturn never refuses what he signifies but with great difficulty and frustrations. The miseries and prosperity may visit alternatively. Sun indicates the loss of crops by the king and Mars stands for the destruction by fire. If all the four quadrants are

occupied by strong malefics the countries in those directions shall be destroyed.

लग्नपो मृत्युपश्चापि मृत्यौ स्यातामुभौ यदि।
स्थितौ द्रेष्काण एकस्मिन् प्रष्टुर्लाभस्तदा ध्रुवम्।।191।।

एवं द्वादशभावेषु द्रेष्काणैरेव केवलम्।
बुधो विनिश्चयं ब्रूयाद्योगेष्वन्येषु निस्पृहः।।192।।

प्रश्नकाले सौम्यवर्गे लग्ने यदधिको भवेत्।
ग्रहभावानपेक्षेण तत्राख्येयं शुभं फलम्।।193।।

लग्नाधिपश्च लाभस्याधीशश्च दायको भवेत्।
लग्नाधिपस्य योगो लाभाधीशेन लाभकरः।।194।।

भवति स परलाभकरस्तदैव स यदि चन्द्रदृग्लाभे।
योगाः सर्वेऽप्यफलाश्चन्द्रमृते व्यक्तमेतच्च।।195।।

धर्माधीशेनैव कर्माधीशेन निवृत्यधीशेन।
मृत्युपतिना च योगे लाभाधीशस्य वक्तव्यम्।।196।।

तत्तत्स्थानेक्षणतः पुण्यविवृद्धिश्च कर्मवृद्धिश्च।
विबुधैस्तदा निवृत्तिर्मृत्युर्भावाः परेऽप्येवम्।।197।।

लग्नेशो यदि षष्ठः स्वयमेव रिपुर्भवत्यात्मा।
मृत्युकृदष्टमगोऽसौ व्ययगोऽसौसन्ततं कुरुते।।198।।

लग्नस्थं चन्द्रजं चन्द्रः क्रूरो वा यदि पश्यति।
धनलाभो भवत्याशु किन्त्वनर्थोऽपि पृच्छतः।।199।।

इन्दुः सर्वत्र बीजाभो लग्नं च कुसुमप्रभम्।
फलेन सदृशीशश्च भावः स्वादुसमप्रभः।।200।।

लग्नपतिर्यदि लग्नं कार्याधीशश्च वीक्षते कार्यम्।
लग्नाधीशः कार्यं कार्येशः पश्यति विलग्नम्।।201।।

लग्नेशः कार्येशं विलोकयेल्लग्नपं च कार्येशः।
शीतगुदृष्टौ सत्यां परिपूर्णा कार्यसंसिद्धिः।।202।।

कथयन्ति पादयोगं पश्यति सौम्यो न लग्नपो लग्नम्।
लग्नाधिपं च पश्यति शुभग्रहश्चार्धयोगोऽत्र।।203।।

एकः शुभग्रहो यदि पश्यति लग्नाधिपं विलग्नं वा।
पारोनयोगमाहुस्तदा बुधाः कार्यसंसिद्ध्यै।।204।।

Questions of gain or losses

In such questions Neelakantha lays great stress on the Drekkans (decanates). There are 3 drekkans in each sign. The lord of first drekkan is the lord of the same sign, that of the 2nd is the lord of the 5th sign therefrom and that of the 3rd the lord of the 5th sign from the 5th sign or the 9th from the first sign.

The querist gains if the lagna lord and the 8th lord are in the 8th house and also in the same drekkan. This is how the astrologer should proceed to judge questions pertaining to all the twelve houses of the chart. If there are vargas of more benefics in lagna at question time the querist wins irrespective of any other good or evil combination or without any consideration of the house occupied by those benefics.

Lagna lord and the eleventh lord are the bestowers of gains. If there is any yoga or combination of the two there shall be a gain. If the two lords occupy the same house and are aspected by Moon the yoga is sure to give good results. It is Moon who makes the yogas meaningful. Even if Moon aspects one of them only the yoga gives good results. It is particularly beneficial if the 10th lord occupies the 9th house or aspects it or the 11th lord has any relation with the 10th lord, the native is work oriented. If the lagna lord is in the 6th house the native becomes his own enemy. In other words, the losses or miseries in such cases are the results of follies, short sightedness or miscalculations of the native himself. Lagna lord in 8th house means death and in 12th he indicates more expenses. There is an early gain if Moon or the malefics aspect Mercury in the lagna.

Neelakantha here explains the importance of various factors in the judgement of questions. Moon is like the seed and lagna

like the blooming flower. The navamsa is the fruit and the house (bhava) like the taste of the fruit. If Moon is afflicted at sowing, there may not be a good crop because Moon is the seed. If lagna is weak there is no likelihood of flowers. Navamsa indicates the fruits. It has been observed that a planet weak or afflicted in navamsa fails to give the desired results. From the various houses we can judge whether the results are agreeable to us.

In any question there are two important planets. The one is the lagna lord and the other the lord of the house the results of which are under consideration. If the lagna lord aspects the lagna and the ruler of the house concerned, aspects the house, or the lagna lord aspects the house concerned and the ruler of the house aspects lagna or there is mutual exchange of aspects between the two and if on each of them there is an aspect of Moon also, the success in the mission is assured. As regards the yogas if there is no aspect of benefics to lagna the strength of the lagna is only one quarter. If the benefics aspect the lagna lord the yoga is still not very strong. It has only half its power to grant the success. The aspect of benefics to lagna makes the yoga 3/4 strong. It is only the involvement of Moon's aspect that grants full strength to the concerned combination. This is not to say that yogas are not effective without the involvement of Moon but to say that it gives an amount of certainty to the effects of the relevant yoga.

उदयोपगतं राशिं तञ्च बलीकृत्य लिप्तिका गुणयेत्।
छायांगुलैश्च कुर्यात् हृत्वा मुनिभिस्ततः शेषम्।।205।।

गुणयित्वैवं प्राग्वत् हृत्वा सोमस्य भवेदुदयः।
कार्यप्राप्तिः प्रष्टुर्वक्तव्या नेतरैर्ग्रहैर्भवति।।206।।

ग्रहगुणकारो ज्ञेयो दैवविदा पंच 5 विंशतिः सैकः 21।
मनवो 14 । 9 ष्टौ 8 त्रितयं 3 भावाः 11 सूर्यादितो ज्ञेयाः।।207।।

गुणकारैक्यविभक्तः कार्यः सूर्यादिगुणकसंशुद्धः।
यस्य न शुद्ध्यति वर्गो विज्ञेयस्तद्वशात्कालः।।208।।

आरदिवाकरशेषे दिवसाः पक्षाश्च भृगुशशिनो।
गुर्ववशेषे मासा ऋतवः सौम्ये शनैश्चरेऽब्दाः स्युः।।209।।

आधानेऽथ प्राप्तौ गमनागमने पराजये विजये।
रिपुनाशे वा काले पृच्छायां निश्चितं ब्रूयात्।।210।।

Timings of results

The question of timing of results has been dealt with in a summarised way. The first part of such questions is whether there shall be a success or failure in the attempts. If a benefic rises at lagna time it augurs well for success. If it is a malefic the indication is a failure. Here the rise does not mean a planet in the lagna or a planet becoming visible after combustion etc. It is upon the calculation on the basis of the horary chart prepared for the question. The planets have their own multiplications for this purpose. They are as under:

Planets and their order of occurence	*Multiplier*	*Progressive totals*
1. Sun	5	5
2. Moon	21	26
3. Mars	14	40
4. Mercury	9	49
5. Jupiter	8	57
6. Venus	3	60
7. Saturn	11	71

For the timings the lagna of a horary chart is converted in minutes. Then a stick of 12 finger length (breadth wise of the fingers) is taken and its shadow's length in terms of fingers is measured on the ground. The minutes of the lagna are multiplied by the length of the shadow and the multiplicand divided by 7 that is the number of days of the week and remainder found out. If the remainder is zero it means Saturn because the remainder can as well be taken as 7 and Saturn appears at this number.

If it is some other number we take the relevant planet in the above table appearing at that number. The minutes of the lagna (as converted) are multiplied by the multipliers of the planet concerned and divided by the progressive totals upto that number. From this balance we shall go on deducting the multiplier of each planet progressively. The planet whose mutiplier can not be deducted from the progressively reduced balance is the planet that is supposed to have risen at the time of the question. If it is a malefic there shall be the failure and if the planet be a benefic success shall be result. For the time we take the balance as detailed below.

The difference of Mars or Sun indicate the days.

The difference of Venus or Moon indicates the fortnights.

The difference of Jupiter indicates the months.

The difference of Mercury indicates the seasons.

The difference of Saturn indicates the years.

[Example: The lagna of the horary chart is 2° and 4' in Taurus. It shall be written as 1ˢ 2°.04' = 1924 minutes. Suppose the length of the shadow of the stick is 8 fingers. (1924 × 8) ÷ 7 = (15392) ÷ 7.6 is the remainder. At this number we get Venus whose multiplier is 3. Now (1924 × 3) ÷ 60 = 5772 ÷ 60. remainder is 12. Moon is the rising planet of the question. As it is a benefic there shall be a success in the attempts. As for the timing of the event the same shall be known according to the above table. The multiplier of Moon can not be deducted here. The period shall be in fortnights.]

The timing should be worked as above for questions of journey from or to, victory or defeat, conceptions, financial gain or losses or the destruction of the enemy etc.

अकचटतपयशवर्गा रविकुजसितसौम्यजीवसौराणाम्।
चन्द्रस्य च निर्दिष्टास्तैः स्युः प्रथमोद्भवैर्वर्णैः।।211।।

ज्ञात्वा तस्माल्लग्नं विज्ञाय शुभाऽशुभं च वदेत्।
वर्गादिमध्यमान्त्यैर्वर्णैः प्रश्नोद्भवैर्विषमराशिः।।212।।

लग्नज्ञाने प्रवदेत्पृच्छायुग्मं कुजज्ञजीवानाम्।
सितरविजयोश्च नैवं रविशशिनोरेकराशित्वात्।।213।।

तस्मात्प्राग्वत्प्रवदेत्पृच्छासमये शुभाशुभं सर्वम्।
कालस्य च विज्ञानादेतच्चिन्त्यं बहुप्रश्ने।।214।।

Calculation of lagna

Sometimes it is not possible to work out the lagna for want of watches or Panchangas etc. At that time the same should be worked out according to the first word of the question. The planet lord for each syllable has been assigned by our sages. Neelakantha refers to them. The syllables are Sanskrit or Hindi syllables. They cannot be given in English but they can be deduced from the following table.

Planets	*Letters governed by the planets*
Sun	अ आ इ ई उ ऊ ए ऐ ओ औ ऋ ॠ ऌ ॡ
Moon	य र ल व श ष स ह
Mars	क ख ग घ ङ
Mercury	ट ठ ड ढ ण
Jupiter	त थ द ध न
Venus	च छ ज झ ञ
Saturn	प फ ब भ म

When we work out the table by the first spoken word's letter there shall be no difficulty if the word falls in the group of Sun and Moon who have only one sign each under their lordship. In cases of others we have to see if the particular word is at even number or odd number in the list of the planet. If the first word is, suppose, P we get Saturn's houses as lagna. As it is the first letter in the above list we take Aquarius as the lagna because it is the odd sign of Saturn. If the same starts with Bh we get Capricorn as the ascendant because Bh is the fourth word, an even number. Timing of the event should be worked out in the way explained earlier.

स्वांशे विलग्ने यदि वा त्रिकोणे स्वांशे स्थितः पश्यति धातुचिन्ताम्।
परांशकस्थश्च करोति जीवं मूलं परांशोपगतः परीशम्।।215।।

धातुं मूलं जीवमित्योजराशौ युग्मे विन्द्यादेतदेव प्रतीपम्।
लग्ने योंऽशस्तत्क्रमाद् गण्यमेवं संक्षेपोऽयं विस्तरात्तत्प्रभेदः।।216।।

बलिनौ केन्द्रोपगतौ रविभौमौ धातुकरौ प्रश्ने।
बुधसौरी मूलकरौ शशिगुरुशुक्राः स्मृता जीवाः।।217।।

मेषालिसिंहलग्ने कुजार्कयुक्ते निरीक्षितेऽप्यथवा।
धातोश्चिन्तां प्रवदेद् युगघटकन्यागतैर्लग्नैः।।218।।

बुधरविजयुतैर्मूलं वृषतुलहरिमीनचापकर्कटकैः।
चन्द्रगुरुशुक्रयुतैर्दृष्टैर्जीवो विनिर्देश्यः।।219।।

लग्नलाभपयोः प्राणी तयोर्यद्भावगः शशी।
तस्य भावस्य या चिन्ता प्रष्टुः सा हृदि वर्तते।।220।।

एवं बलाधिकाच्चन्द्राल्लग्ननाथो यतः स्थितः।
दैवज्ञेन विनिर्णेयः प्रश्नस्तद्भावसम्भवः।।221।।

आत्मसमं लग्नगतैस्तृतीयगैर्भ्रातरः सुतं सुतगैः।
माता वा भगिनी वा चतुर्थगैः शत्रुगैः शत्रुः।।222।।

जायासप्तमसंस्थैर्नवमे धर्माश्रितो गुरुर्दशमे।
स्वांशपमित्रशत्रुषु तथैव वाच्यं बलयुतेषु।।223।।

चरलग्ने चरभागे मध्याद् भ्रष्टे प्रवासचिन्ता स्यात्।
भ्रष्टः सप्तमभवनात्पुनर्निवृत्तो यदि न वक्री।।224।।

Unspelt out or unspoken questions

For one reason or the other sometimes the querist does not speak out his question. From horary chart we can find out that relevent question. Sometimes the querist keeps something hidden and wants to know about it. In such questions also the horary charts prove to be good guides. In the unspelt out questions we divide them in three categories namely Dhatu, Moola and Jiva. In

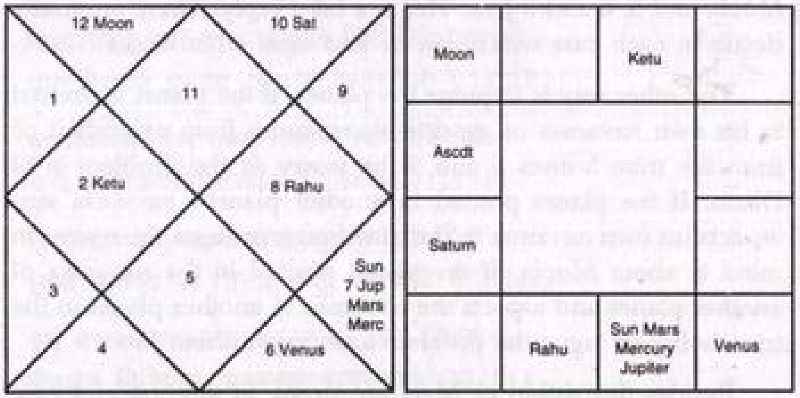
English we can name them as metals, vegetations and living beings. There are two methods of replying to such questions. See the sign of the lagna. The even sign in lagna denotes according to its navamsas as under. The navamsas 1, 4 and 7 indicate worry about Jiva. Navamsa 2, 5 and 8 indicate Vegetation, gardens, agriculture etc. In the rest three navamsas namely 3, 6 and 9 we get questions about metals. In odd signs the results are the opposite of it. Navamsa 1, 4 and 7 indicate Dhatu, 2, 5 and 8 Moola and 3, 6 and 9 Jiva. This is a brief reply. There are many details in each case which can be had from other works.

The other way is to judge the planet. If the planet is posited in his own navamsa or aspects his navamsa from ascendant or from the trine houses 5 and 9 the worry or the problem is of Dhatu. If the planet posited in another planet's navamsa sign aspects his own navamsa in the trine house or lagna the matter in mind is about Moola. If the planet posited in the navamsa of another planet and aspects the navamsa of another planet in the trine house or lagna the problem agitating is about Jiva.

Besides this if Sun or Mars are strong in the quadrants we can assume that the worry is about Dhatu. Strong Saturn and Mercury in the quadrants indicate the question about Moola and if strong Moon, Jupiter or Venus are in quadrants the question pertains to Jiva. The question is about Dhatu if Aries/Scorpio/Leo happens to be the ascendant and Mars or Sun occupy or aspect the lagna the trouble is about Dhatu. Mercury or Saturn in the same position if the ascendant happens to be Gemini, Aquarius or Virgo tells us about Moola. Moon, Jupiter or Venus in cases of Taurus, Libra, Capricorn, Cancer, Pisces or Sagittarius point to Jiva.

There are other ways of knowing the unspoken questions. We should find out if the lagna lord or the 11th lord is stronger of the two. The number of house from the stronger planet occupied by Moon would give us the nature of the question or the number of house occupied by lagna lord from fully strong Moon shall show the question relates to that house.

[**Comments:** There is no intention of minimising the importance of the above yogas. There are other ways and, perhaps, easier and more reliable. There is often more than one worry at any particular moment of time but all of them do not equally exercise the mind of the querist. It is only one kind of worry at a time that seizes the mind. Moon represents the mind. It would be easier to judge the position of Moon in the horary chart. We give here a chart of the question. Here the 11th lord is Jupiter posited



in the sign of Venus his enemy where he is afflicted by the 3rd lord Mars and 7th lord Sun. Jupiter himself also happens to be 2nd lord and thus a death afflicting planet. The lagna lord is well placed in his own house though the 12th one. Moon occupies the 2nd house that is the death inflicting house. The 2nd house also stands for very close relations that is the husband and children. Clearly the trouble is about the fear of being killed or death. The question becomes clearer still if we judge Moon. Moon is the 6th lord, the lord of enemies. He is aspecting the 8th house and the 4th lord Venus who is here the significator of death by virtue of his occupation of the house. The lagna lord Saturn is simultaneously the 12th lord aspecting Moon, his house and the 9th house and its occupants Sun, Mars, Mercury and Jupiter. Saturn himself is a planet of worries. Thus the worry is about the fear of death. Venus happens to be the 4th lord indicating the family of the native. The native being a married lady her family signifies the family of her husband. The 8th house indicates death as well

as scandals. Later on the lady told us that she was afraid of her in-laws who may be trying to do away with her.]

In order to have more details of the question the guidelines have been provided here. The planets in lagna indicate the person like the native. In the 3rd house the worry is about the brothers and sisters (co-borns), in the 5th the worry is about the children. The 6th house stands for enemies, 7th for wife, 9th for religion and religious activities, 10th for the preceptor as well as the ruler or the Government. If the lord of the navamsa of lagna is strong and occupies the house of his friend the question is about the friends and of enemies if the lord is posited in the sign of his enemies.

अस्ते रविसितबलैः परजायां स्वां गुरौ बुधे वेश्याम्।
चन्द्रे च वयः शशिवत्प्रवदेत्सौरेऽन्त्यजादीनाम्।।225।।

कुमारिकां बालशशी बुधश्च वृद्धां शनिः सूर्यगुरु प्रसूताम्।
स्त्री कर्कशां भौमसितौ च धने एवं यः स्यात्पुरुषेषु चैवम्।।226।।

शुभेत्थशाले हिमगौ चतुष्टये सौख्यातिरेकः सविलासहासः।
क्रूरेत्थशाले हिमगौ सरोषे क्रूरान्वितेऽभूत्कलहो नृवध्वोः।।227।।

पीडा यदासीत्सुरते युवत्या रजो यथास्तर्क्षमुपैति तद्वत्।
लग्ने सुरेज्ये भृगुजे कलत्रे तुर्ये हिमांशौ सविलासहासो।228।।

शुभग्रहोत्थे च कम्बूलयोगे युतो रजः पुष्पसुगन्धयुक्तम्।
स्वर्क्षोच्चगे हर्म्यरतं निगद्यं स्थिते द्विदेहे वनिता स्वकीया।।229।।

चरोदये सारमिते परस्त्री केन्द्रे शनौ सा सुरजौ दिवारतिम्।
निशोदयेशे त्रिखगे च रात्रौ दिवानिशं तद्बलिनोर्द्विखेटयोः।।230।।

About having sex with women

There are persons who are fond of extra-marital sex enjoyments. In such questions the 7th house should be judged. The sex enjoyment was with the wife of somebody else if Sun, Venus and Mars occupy the 7th house. Jupiter alone in 7th house indicates

it with own wife. Moon and Mercury denotes a public woman or prostitute and Saturn in the 7th house stands for woman low in society or of low caste. At question the Moon in infancy indicate a tender girl, young Moon a blossoming woman and old Moon a woman advanced in age. Mercury means an unmarried girl, Saturn indicates an old woman, Sun and Jupiter a woman in menses and Mars and Venus stand for a lean, slim and harsh woman. Similarly we can find out the age etc. of the male.

In the above questions if Moon is in Ithesal with benefics it was pleasant and joyful. Moon's Ithesal with malefic means an unpleasant and irritating union. Moon conjoined with malefics would mean either some trouble or pain to the female partner or some quarrel or discord during the act. Everything depends upon the 7th house and its occupants. Further, Jupiter in Lagna, Venus in the 7th house and Moon in the 4th house stipulate a pleasant and enjoyable union. Moon in Cancer or Taurus indicates a house for the union. In the dual signs Moon indicates the union with one's own wife. If Mars and Venus in Cardinal lagna then with other woman and if Saturn in quadrant the cohabitation was with a woman in her periods. The lagna sign strong by day means that the action was committed during the day. Lagna sign strong by the night or by day and night both likewise indicates that the union was during the night or both during the day and night respectively as the case may be.

मेषे वृषे च मिथुने शुभयुक्तदृष्टे
न ग्रैष्मिकं तु सुलभं भविता पृथिव्याम्।
सूर्ये धनुर्मृगघटेषु च सारधान्यं
कुर्यात्समर्घमशुभैः सहितो महर्घम्।।231।।

लग्ने बलाढ्ये निजनाथसौम्यैर्युक्तेक्षिते केन्द्रगतैः शुभैश्च।
सर्वैः समर्घं विबलैर्विलग्ने केन्द्रेषु पापैः सकलं त्वनर्घ्यम्।।232।।

राकाकुहू शशिपभा स्वदजप्रवेशे
लग्नेश्वराः शुभखगैर्युतवीक्षिताश्चेत्।
तद्वत्सरे जगति सौख्यमलं प्रकुर्युः
पापार्दिते गदनरेन्द्रभयं प्रजानाम्।।233।।

मेषप्रवेशोदयतः स्वराशिः केन्द्रेषु पापोऽुपतीत्थशाले।
पापग्रहैर्दृष्टयुतेऽथ तस्मिन्वर्षे गदार्तिः प्रियमन्नमुर्व्याम्।।234।।

भानोर्मेषप्रवेशोदयभवनपतिः सद्ग्रहः स्वोच्चसंस्थः
स्वर्क्षस्थो वाऽपि केन्द्रे शुभगगनचरैर्दृष्टयुक्तो बलाढ्यः।
तस्मिन्वर्षे विदध्याज्जगति शुभसुखं भुरिसस्यं सुवृद्धिम्
क्रूरः क्रूरार्दितो वा दिशति नृपभयं कष्टमन्नं महर्घम्।।235।।

जन्मोदयाद्भास्वदजप्रवेशलग्नं हि यद्भावगतं शुभाविन्तम्।
तद्भाववृद्धिं विदधाति तस्मिन्वर्षे नृणां पापयुतं तदन्यथा।।236।।

जन्मोदये देहमुखं धनेऽर्थलाभस्तृतीये च कुटुम्बवृद्धिः।
तुर्ये सुहृत्सौख्यमथात्मजाप्तिः पुत्रेऽथ षष्ठेऽरिपराजयः स्यात्।।237।।

स्त्रीसौख्याप्तिर्भवति मदने मृत्युरुग्भीश्च रन्ध्रे
धर्मार्थाप्तिस्तपसि दशमे वित्तसौख्यास्पदाप्तिः।
लाभे लाभः सुखवनचयो दुःखदारिद्र्यमन्त्ये
पुंसो मेषे प्रविशति रवौ जन्मलग्नाद्विलग्ने।।238।।

About crop conditions and general prosperity etc. of the State

If the lagna happens to be Aries, Taurus or Gemini occupied or aspected by the benefics the produce during May-June shall be poor. If however the lagna is Sagittarius, Capricorn or Aquarius with Sun in it well aspected or occupied by the benefics the yield shall be rich and therefore low priced. The reverse is also true.

In some places the word is Sun. If that be so as we have used here, the produce shall be good if the question is asked near about the Sunrise. A sign roughly takes two hours to pass a particular point. The Sagittarius, Capricorn or Aquarius as lagna and Sun in any of these signs means that the question must be asked near about the Sunrise to get a rich crop and which was customory the time in old times to approach the astrologer.

If the ascendant is strong and occupied or aspected by the benefics the grain in general shall be cheap. It shall be costly if the lagna is weak and the malefics occupy the quadrants.

On the full Moon day or the last day of the dark fortnight or when Sun and Moon both are in Aries, if the lord of the ascendant is conjoined and aspected by the benefics the year shall be a prosperous year. If the lagna lord is conjoined or aspected by the malefics the entire year shall be unfortunate. There may be diseases which can be found out by the malefic planet aspecting or occupying the lagna. There may also be sterner actions of the Government which may keep the subjects in fear.

If the question is asked during the month when Sun transits Aries and the Moon sign of the native happens to be in quadrant the lagna in Ithesal with a malefic or Moon is in Ithesal with the malefic the native shall suffer from diseases but he shall not starve. The same results follow if the lagna is occupied or aspected by the malefics. If under the above conditions the lagna lord is a benefic, posited in his own house or house of exaltation or in one of the quadrants or aspected or conjoined with the benefic the year shall be the year of peace, prosperity and rejoicings. If it is otherwise there shall be troubles, miseries, starvation and fear of the wrath of the Government.

In the above circumstances the house in which the horary lagna falls from the native's birth lagna the affairs relating to that house shall flourish. This is so when the house is occupied by the benefics. The case shall be reverse if the house is occupied by the malefics. If the birth ascendant and the horary ascendant are the same there would be no physical ailments. If it is the 2nd house there shall be financial gains, the 3rd house indicates additions to family, fourth indicates happiness from friends, the 5th house happiness from children, the sixth house defeat of enemies, the 7th house comforts from wife, the eighth house indicates death and illnesses, 9th house religious or spiritual attainments, 10th house financial gains, 11th house achievements and gains, comforts and accumulation of wealth and the 12th house poverty and miseries.

Appendix

Discussion on aspects
(Prasna Tantra Drishti Vichara)

नवपंचमयोर्दृष्टिः पादोना सर्वदृष्टितः सबला।
मेलापकदृष्टिरियं प्रत्यक्षस्नेहदृष्टिरिति।।1।।

तृतीयैकादशयोर्दृष्टौ यो वीक्षते तृतीयदृशा।
तद्दृष्टिस्त्र्यंशोना नान्यत्र तु षड्भागदृष्टिश्च।।2।।

अनयोर्गुप्तस्नेहा दृष्टिः सर्वत्र कार्यसिद्धिकरी।
दशमचतुर्थजदृष्टिः पादोना दुर्जना ख्याता।।3।।

सर्वाश्चैता हि दृशो द्वादशभागान्तरे भवेयुश्चेत्।
सर्वविशेषः प्रोक्तो दृष्ट्यनुसारात्फलं चिन्त्यम्।।4।।

सूर्यः पंचदशांशैरिन्दुर्द्वादशभिरवनिजोऽष्टाभिः।
सप्तांशैर्बुधशक्रौ गुरुमन्दौ नवभिरीक्षेते।।5।।

There are various types of aspects depending upon the mutual distances of the planets. The planet A, for instance occupying the 2nd house of the chart and B occupying the 6th house have an aspect 5-9 (5 houses from A to B and 9 houses from B to A). It is a very strong aspect. The planets involved have very good friendly relations with each other. This is to say that the planets extend their friendly assistance to each other openly. Similarly the planets having 3-11 aspect also have friendly inclinations to each other but the friendship is not an open friendship. We can say that the planets help each other but secretly. This aspect is not as

strong as the 5-9 aspect. The planets occupying houses 4 and 10 from each other have 4-10 aspect. This aspect is as strong as 5-9 aspect but inimical. Planets in this relationship spoil the significations of each other in a big way. The planets occupying the same house or 7th from each other are all inimical aspects and stronger than any other aspect afore mentioned.

Each planet has some area of friendship or relationship with the other planet so far as aspects are concerned. They should be within that area to be most effective. Sun has 15 degrees, Moon 12, Mars 8, Mercury and Venus 7 each and Jupiter and Saturn 9 degrees each. They are called the Deeptamsas of the planets or the area of influence on planets so far as aspects are concerned.

अथेत्थशालयोगोदाहरणमाह

यदि शीघ्रः स्वल्पांशः पश्चान्मन्दं घनांशमुपगम्य।
स्वदीप्तभागमस्मै दत्ते ध्रुवमित्थशालयोगोऽयम्।।6।।

लिप्तार्धविलिप्तिकाभ्यां यदि हीनो मन्दतोऽप्यतुल्यः स्यात्।
तत्पूर्णमित्थशालं मुथाशिलमपि कथ्यते तज्ज्ञैः।।7।।

अथ शीघ्रो मन्दगतैरपि भागैकं समुत्तरत्यग्रे।
तदिहेसराफसंज्ञो मूसरिफः कथ्यतेऽत्यशुभः।।8।।

यद्युभय दृष्टिरहितो यद्यन्यः शीघ्रगोऽन्तरे भूत्वा।
पश्चाच्च तदन्यस्मै ददाति तेजः स नक्तसंज्ञाः स्यात्।।9।।

Daivajna Neelakanth here explains the Ithesal and Muthasila yogas. All the planets do not move with the same speed. Moon is the fastest planet followed by Mercury, Venus, Sun, Mars, Jupiter and Saturn. If slow moving planet is ahead of the fast moving planet there is a general Ithesal of the planets. If there is a difference of one degree between the two planets the Ithesal is definite and if there is difference of some minutes only it is complete or full Ithesal yoga. Ithesal yoga is also called Muthasila yoga.

If the fast moving planet is ahead of the slow moving planet even by one degree the yoga is Esarafa yoga or Musarifa yoga. This is very inauspicious or harmful. There may be a case when a fast moving planet is behind a slow moving planet and there is one faster moving planet between them and not aspected by the lagna lord or the lord of the relevant house there is a Nakta yoga

अथोदाहरणम्

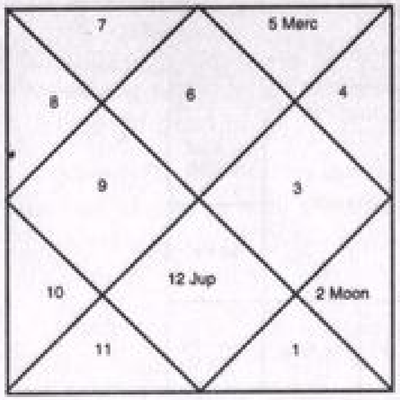
स्त्रीलाभस्य प्रश्ने कन्यालग्ने बुधः पतिः सिंहे।
मीने च तत्पतिगुरुस्तत्रानयोर्नत्यस्ति दृष्टिस्तु।।10।।

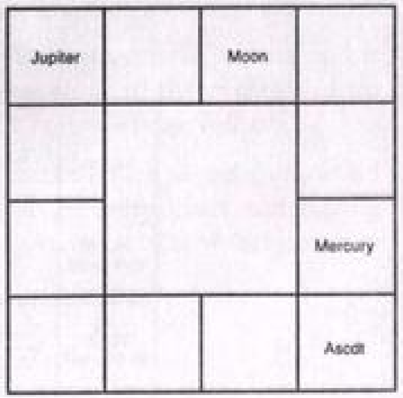
शीघ्रश्चन्द्रो द्वाभ्यां दृष्टो बुधात्तन्महो नीत्वा।
जीवाय ददौ तद्वत्परहस्ताद्योषितः प्राप्तिः।।11।।

अथ यदि मन्दोऽन्तःस्थो द्वावपि पश्यति निजोक्तदीप्तदृशा।
तेजो नीत्वा शीघ्राद्ददाति मन्दाय तद्यमया।।12।।

उभयेत्थशालयोगे यदि चन्द्रोऽप्यत्र मुथशिलविधायी।
तत्कम्बूलं हि भवेदुत्तममध्याधमैर्भेदैः।।13।।

· Here there is an example for explaining the yogas. Suppose there is a question about marriage and lagna is Virgo. Its lord Mercury is posited in Leo that is in the 12th house. Seventh lord Jupiter occupies the 7th house. There is no mutual aspect between the two lords. Moon, who is faster than any of them, is transferring the influence of Mercury to Jupiter. This indicates





that there shall be success in the mission through the good offices of some third person. If there is some slow moving planet in between the two lords and aspects both of them due to its Deeptamsas and transfers the rays of the fast moving planet to the slow moving planet we call it a Yamaya yoga.

If the two planets are in Ithesal and Moon also gets the Ithesal we call it a Kambool yoga.

The discussion here is about the most commonly used aspects. The aspects in general have already been discussed in Chapter 2 earlier.

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Last Chapter

Practical Illustrations and General observations

Tajik Neelkanthi is a classic. While the author may not like to enter into a controversy about the extent of usefulness or otherwise of what has been said or written therein it may be quite relevant to record some of the experiences with practical exercises.

A young man who had some trouble of breathing went to a doctor. He got some tests done which showed that he had been suffering from Cancer of chest which had started affecting the lungs. He was advised to get that operated before it got malignant. He immediately went to Bombay. It was about more than a month past but no news about the person, good or bad, was available to his relatives who were in Delhi. They came to us for consultation. A horary chart for the time, date and place of the question was prepared. It is given below.

Ketu 23.56 Merc 20.55 Sun 17.29 Mars 11.44 XII 6.36	I 5.57	Ven 3.26 II 6.36	III 7.17
Sat 5.29 XI 7.16	Case No. 1		IV 7.56
X 7.56			V 7.16 Moon 7.29
Jup 22.12 IX 7.17	VIII 6.37	VII 5.57	VI 6.36 Rahu 23.56

The chart displays that it is a case of surgery. Mars is the ruler of the ascendant and the 8th house. He is in 12th house that is hospitalisation. On the basis of the theory of Bhavat Bhavaṃ Mercury also works as the 8th lord because he is the lord of the house 8th to 8th house. Mercury occupies the 12th house and the rays of Mars and Mercury are still co-mingling but the faster moving planet Mercury is ahead of Mars. This is the case of separating aspect and therefore an indication that what was to happen has happened. Operation had been performed.

The next question that arose was the welfare of the person. On the basis of Nakshatra Padhdhati the first cusp falls in the star and sub of Ketu and Rahu. The sub lord Rahu does not signify the matters of death inflicting or tormenting house. In other words the patient is ill and alive.

The last question that arises in the series is when the operation was performed. Operation involves two things that is cutting and the temporary death of the body or any part of it. Mars stands for surgery or the cutting part of the operation. He also signifies the native being the lagna lord. Mercury the 2nd, 8th lord (8th to 8th) stands for the death part of the body. We can easily assume that operation must have been performed when Mars and Mercury were in full Ithesal. Such a position actually started on 24-3-1996 when Mars and Mercury were posited at 335.49 and 335.39 respectively. It was a Sunday, a holiday for the purposes of operation. On 25-3-96 Mars at 336.36 and Mercury at 337.36. It was also a conjunction. The relatives therefore were told that operation was performed on 25th March 1997 and that the patient was recovering. The later part of the prediction was confirmed by the lagna sign also which is Aries, a cardinal sign which in such cases indicate a change for the better. When the information was received from the sick person and his attendants the prediction was confirmed fully. The gentleman is now perfectly well except that his weakness persists.

The same case was also judged on the basis of the annual progressed chart. His new year commences on 3-7-1995.

The annual progressed chart and the birth chart are given below.

Sat 6.31	Rah 29.39	Ven 15.08	Mars 1.36 Sun 17.54 Jup 19.22
	Birth Chart		Merc 12.25
Moon 26.54 Ascdt 26.07		Ketu 29.31	

Sat 1.04	Ketu 8.20	Merc 26.40	Ven 4.46 Ascdt 17.40 Sun 17.54
	Annual Progressed Chart		
			Moon 25.32 Mars 26.21
	Jup 13.10	Muntha 26.07 Rahu 8.20	

The annual progressed chart should always be judged in the light of the birth chart because any bad event indicated in the annual chart but not indicated by the birth chart shall just come to pass. The period from 1-7-1993 to 7-5-1996 is of Rahu-Saturn. Rahu signifies the affairs of houses 7 and 9. The former is a tormenting house for Sagittarius borns. It is weak because its lord does not aspect it and Jupiter by his benign aspect to ascendant fortifies the lagna. While no mishap may be there some health problems should be there. House 9 is 12th to the 10th house, the Karmasthan. This is also enough to cause worry. Saturn likewise signifies the matters of 2, 3 and 4. Second house is the death inflicting house though not of much consequence generally. House 3 is 8th to 8th house. This is also not an auspicious house. The running period, in short, is a period of anxiety about the health etc. of the native.

In the annual chart Saturn is the lord of the year and Mercury the ascendant lord. Saturn's Vimshopak strength is just 10 Biswas, that is the ordinary strength. The indications therefore are that the native may get some lingering diseases or illness. This is particularly so because Sun the 3rd lord is conjunct the lagna cusp and the ascendant lord Mercury occupies the 12th house, the house of hospitalisation. Mercury is also in the constellation of

Mars the 6th lord afflicting Moon in the 3rd house by conjunction. In short we can say that the annual chart reflects well the indications of the birth chart.

The question is of sickness. Saturn of ordinary strength as year lord indicates a miserable life. Muntha is afflicted by rank malefic Rahu and is in the hind part of Rahu. Muntha is in the house of Venus. An afflicted Muntha in the house of Venus indicates hardships and difficulties. Muntha lord Venus, though in lagna sign is technically in the 12th house which means that the native will suffer during the year from illness, heavy expenditure and loss of money. All this is only a reflection of the worries and anxieties indicated by the birth chart. It is difficult to answer several questions that are asked. We can work out the Roga Saham which falls in Aries at 9.48. The Saham lord is Mars conjoined to Moon and exchanging inimical aspect with the lagna lord Mercury. This is the maximum that can be said from the progressed chart.

This is not to argue a case against the progressed charts but a plea that we should go beyond these rules and the progressed chart may be taken as a horary chart at the commencement of the new year. The rules of aspects serve well in the horary charts.

This is the case of the native who became the Prime Minister of India but for a very short period

Mars 10.31	Case No. 2 Birth Chart		Rahu 23.11
Ketu 23.11			
Merc (R) 15.44 Sun 10.06 Jup 9.44	Moon 23.14 Ascdt 12.36 Ven 11.06	Sat 18.37	

Sat			Jup
	Case No. 2 Navamsa (Birth Chart)		Ketu Lagna Sun
Moon Rahu Mars			Merc (R)
		Ven	

Ketu 29.04 IV 22.29	V 18.24	VI 14.19	VII 10.15
Sat 25.20 III 18.25 Moon 5.30	Case No. 2 Progressed Chart		VIII 14.20
II 14.20 Ven 11.37			IX 18.25
Merc 27.36 Mars 25.52 I 10.14 Sun 10.06 Jup 4.26	XII 14.19 Muntha 12.36	XI 18.24	X 22.29 Rahu 29.04

Ketu	Ven	Sat Jup	Sun
	Case No. 2 Navamsa Progressed Chart		Ascdt
Merc	Mars Moon		Rah

According to the birth chart the person runs the major and minor periods of Rahu during the year under consideration. Rahu signifies the affairs of house 9 by occupation, houses 8, 11 and 2 by being in the star of Mercury and of lagna because of being in Moon's sign of lordship. In short houses 2, 9, 11, 8 and lagna will vibrate together. Lagna means mental tensions and confusions. House 2 means personal achievements. House 9 indicates fortune or Bhagya and house 8 stands for impediments, obstacles and hurdles. Sun as lord of 10th house in the 2nd points towards the nature of his achievements. They shall relate to his Karmasthan. Retrograde Mercury with Sun means some hurdles in achievement. Mercury as the 11th lord also signifies achievement simultaneously. We can sum up the position by saying that the person shall gain a very high position in an unexpected way and also lose it the same way because of unsurmountable obstacles.

In the progressed chart we see Sun the 9th lord conjunct the lagna cusp indicating a smiling Dame Luck. Mars occupying the lagna as the lord of 5th house is 11th of the 7th house, the opponents.

Saturn is the lord of the year. He is strong commanding 14.65 Biswas of strength. Strong Saturn as year lord gives enhancement of status. The gentleman became the Prime Minister. Lord of birth lagna is Mars, lord of annual lagna is Jupiter. Muntha lord is also Mars. Lord of the year is Saturn. Mars and Saturn are both

strong and Jupiter is very strong. If these planets lords are strong the native should have a continuously good and happy life through out the year. He remained the Prime Minister for a very brief period. The questions of why and how can not be satisfactorily replied to on the basis of annual chart. Even the Sahams are unable to explain why it happened.

The case now under consideration is of young man who met with his death as a result of an accident.

Moon 7.41		Rahu 11.17	Jup 4.54
Sat 17.26	Case No. 3 Birth Chart 3-12-1965		
Ven 3.13			
Mars 20.57	Merc 17.54 Sun 17.53 I 17.09 Ketu 11.17		

Munth 17.09 XII 23.30 Moon 1.49	I 28.22 Ketu 29.17	II 23.31	III 18.40
XI 18.40	Case No. 3 Progressed Chart 29th year		Mars (R) 3.49 IV 13.50
Sat 20.04 X 13.50 Ven 0.01			V 18.40
IX 18.40	Rahu 29.17 VIII 23.31 Sun 17.53	Merc 28.57 VII 28.22 Mrityu Saham 11.46	Jup 16.26 VI 23.30

The native at the time of his death ran the concurrent periods of Mercury and Saturn. Mercury in the birth chart is 8th and 11th lord conjunct lagna cusp with 10th lord Sun. The major period lord gives enormous signals. Saturn rules over houses 3 and 4 giving results more prominently of the 4th house. Vibrations of houses 4 and 10 simultaneously is not a good sign. Saturn apart from being the 3rd and 4th lord occupies the constellation of Rahu in 6th house.

In the progressed chart Sun the lord of the year is going to form Ithesal with Mercury and Saturn the lords of major and minor periods. Mercury can also be taken to represent the 8th house because Mars holding the rulership of 8th house is also the lagna lord and the 3rd house is 8th to the 8th house. Sun the year lord is in aspect both to Muntha and the Muntha lord. The Mrityu Saham falls in Libra at 11º.46' and the Saham lord is in opposition aspect to Mars. The progressed chart thus reflects the

anxieties of the birth chart more clearly and strongly. Death under these circumstances may not be surprising.

It is true that the relevant progressed chart highlights the possibilities of the misfortune to a great extent but with the given rules it may not be possible to predict how the same shall happen. We shall have to judge the chart with Parasari system also. Mars is the lagna lord placed in the 3rd house technically though in Cancer sign. Third house indicates short journeys. The native shall undertake a journey. Mars is in opposition to Saturn. As for the timing of the event we should see when the lagna lord transits the star of the 8th lord. As the lagna lord and the 8th lord is the same Mars we may take Rahu who occupies the 8th house or Ketu who occupies one of the sign of Mars. Thus death is likely to occur when Mars transits either the star of Rahu or Ketu. Because Mars is transiting the star of Saturn at the time of the commencement of the year we shall have Ketu star earlier. When death occurred Mars was in the star of Ketu and sub of Mercury. Who happens to be the lord of 8th house from the 8th. Here we have used the Parasari as well as Nakshatra Padhdhati.

Here is another case for judgement. The native had been out of employment for about two months earlier than the commencement of the new year. The birth chart and the progressed chart for the year under consideration are given below.

	Jup 27.41		
	Case No. 4 Birth Chart Periods Jupiter Merc. 10-5-96 to 15-8-96		Merc 27.17 Ketu 28.26
Rah 28.26 Moon 1.4			I 5.30 Sun 16.49
	Mars 9.20		Ven 3.55 Sat 20.02

Sat 25.46 VIII 10.29	IX 9.37	X 8.45	XI 9.36
Ketu 26.22 VII 11.25	Case No. 4 Progressed Chart		XII 10.28
Jup 20.19 VI 10.28			I 11.25 Merc 12.17 Sun 16.49 Moon 27.41 Rahu 26.22
V 9.36	IV 8.45	Mars 18.45 III 9.37	Artha Saham 9.37 II 10.29 Ven 25.39

According to the birth chart the concurrent period of Jupiter-Mercury runs for the whole year. Jupiter is the lord of houses 5 and 8. He is posited in Aries in the constellation of Sun. Thus house 5, 8, 9 and 1 shall operate. Mercury is the lord of 11, 2 posited in 12th house in his own constellation. The houses to vibrate during his minor period are 11, 12 and 2. Both the planets are square to each other. Income aspect of the native is quite weak.

In the progressed chart Mars is the lord of the year and Sun the lord of the ascendant. Both are in friendly aspect to each other. Mars is in unfavourable aspect to Jupiter but in favourable aspect to Mercury. Because Mercury rules over houses 11 and 2 we may not expect much adversity. Mercury being very near the lagna cusp is likely to cause mental tensions. The year lord and the lagna lord are also in favourable aspects to each other. Judging the question again from income aspect the Artha Saham falls in Virgo at 9.37. Mercury is the Saham lord. We have seen Mercury's relations with the lagna lord and the year lord. Even the Artha saham does not give any different picture. The native got the employment on 5th November 1997 when Mercury the second (income) and 11th (fulfilment of desires) house lord transited the star of 6th lord (employment) Saturn.

Following is a horary chart. The question was about the transfer of the native. The question was asked on 23-10-1997. Horary Chart was prepared. We did not have his natal or the

Sat (R) 22.10 VI 19.10	VII 15.13	VIII 14.10	IX 15.10
Ketu 23.43 V 20.10	Case No. 5		Moon 6.56 X 18.10
IV 18.10			XI 20.10 Rahu 23.43
III 15.10	Mars 23.39 Ven 22.38 Jup 18.44 II 14.10	I 15.10 Merc 12.25 Sun 6.10	XII 19.10

progressed chart. The ascendant lord is Venus posited in the 2nd house in the star of Mercury. Mercury is the 9th and 12th lord signifying long journey and residence amongst strangers. In other words Venus may give a transfer to the native. Venus is, however, in Ithesal with Saturn the 4th and 5th lord posited in the 6th house. Saturn is also in the star of Mercury. Thus Venus and Saturn both indicate long journey and residence amongst the strangers. The most important fact of the case is that none of the two planets indicates a change of present residence. Which needs simultaneously vibrations of the 3rd house Jupiter is not involved here. Venus has transited through Jupiter.

Mere Ithesal with Saturn may mean only a change of chair or change of rooms etc. Saturn's vibrations mean the vibrations of 5th house by lordship which is 12th to the 6th and vibrations of the 6th house because of occupation shows that there may be a change of place of work and not a change of station. The native was informed of this and it was no surprise that after about a month he was entrusted with the charge of another department at the same station.

Here is another case. This is about a gentleman who till late was looking after his younger sister but suddenly changed his behaviour.

Sat 13.02 Merc 4.08 Ven 8.28 VII 2.19	VIII 2.14 Mars 7.54	IX 2.09 Ketu 6.09	X 2.04
Sun 29.19 VI 2.14	Case No. 6 Birth Chart		XI 2.09 Moon 24.52
Jup 26.17 V 2.09			XII 2.14
IV 2.04	Rahu 6.09 III 2.09	II 2.14	I 2.19

Ketu 24.55 X 10.33 Sat 3.13	Ven 14.17 XI 14.21	XII 18.09	I 21.56
Sun 29.19 Mars 27.28 Merc 16.03 IX 14.08	Case No. 6 Progressed Chart		II 18.08
VIII 18.08			III 14.08
VII 21.56 Jup 19.58 Moon 7.15	VI 18.09 Muntha 2.19	V 14.21	IV 10.33 Rah 24.55

According to the birth chart the major and minor periods of Rahu ran during the entire year under consideration. Rahu is in

3rd house aspected by malefic Mars. Rahu is in the star of Saturn the 6th lord. In short this period is for losses of the individual. For the year under consideration Mercury is the lord of the year. He is very powerful. When Mercury is strong and lord of the year the native gets wealth by cunningness and diplomacy. The rays of Mars the 6th lord and of Mercury are inter-mingling. The younger sister of the native is 57 years of age and unmarried. She is dependent on the native. The native is also unmarried. Because of being unmarried the father was more considerate to daughter. He gave some of his wealth to her more than her actual share. The native underwent heavy losses in his business. He could not even pay the rent of his residence. He started having an eye on his younger sister's money. Sun stands for the younger sister and Venus is the lord of her 10th house which is 2nd to 9th house or the property of her father. Venus is in Ithesal (vartaman or the full) with 11th cusp. This amply explains what is going to happen. Mercury is also in favourable reception. The lady was told that she should try renunciation. She could understand us well. She had to get rid of her money and live with her brother as one of his servants. She is not allowed even to use his telephone.

We take here the horoscope (birth chart) of the lady who is involved in the above case

VIII 16.06 Jup (R) 10.43 Moon 4.02	Sat (R) 6.36 Ketu IX 16.02	X 18.32	XI 21.14
VII 20.10	Case No. 7 Birth Chart Ven Sat 23-7-94 to 23-9-97		XII 22.07
VI 22.07 Mars 8.29			I 20.10
V 21.14	IV 18.32	III 16.02 Rahu	Sun 10.56 Merc 15.13 II 16.05 Ven 16.53

The major and minor periods running are of Venus and Saturn respectively. Venus is conjunct 2nd cusp, rules over hous-

es 10 and 3 and is in the star of Moon. Thus the houses vibrating shall be 2 (most strongly), 10, 3, 4 and 7. Saturn occupies house 8, rules over 6 and 7 in sign of Mars signifying matters of houses 9, 4 and 5 and in the star of Ketu signifying the matters of house 8. We can say that most affected houses shall be houses 2, 3 and 10. Saturn will add to the worries by vibrating houses 4, 7 and 8 in addition to the above. In short the lady's personal acquisitions are at stake and her domestic comforts are coming to an end.

Ketu 14.26 Moon 13.58 Sat (R) 10.13 III 4.54	IV 10.27	V 4.53 VI 29.19	Muntha VII 23.46
	Case No. 8 Year starts from 27-9-1996		Mars 17.07 Ven 28.06 VIII 29.20
II 29.20			Merc 25.22
I 23.46 Jup 15.00	XII 29.19 XI 4.53	X 10.27	IX 4.54 Sun 10.56 Rahu 14.26

In the progressed chart judging from the above angles the 9th lord is in a sign which contains no cusp of any house. This is to say that the lady's fortunes hang by a thin thread. Being however in the star of Moon he vibrates houses 3 and 8. The 3rd house is against domestic comforts. Taking into account his orb we can say that he is in Ithesal with the lagna. He is likely to cause mental irritations. Jupiter is the lagna lord as well as the year lord. Jupiter is in unfavourable aspect to Saturn the minor period lord. Venus the 5th lord aspects the 2nd house. Fifth house is 11th house or gain to the 7th house. Venus is also the lord of Kali (strife) and Santaap (sorrow) Sahams because both fall in Taurus. The rays of Mars the 4th lord and Venus are mingling. There shall be strife and sorrow to the native. Muntha falls in the 6th house indicating "bodily pains and weakness, remorse, debts, ill health, increase of enemies, quarrels and misunderstandings and dispute with authority etc." Authority is her brother with whom she lives. Muntha

lord is afflicted by Mars indicating hardships and difficulties. In short we can say that the indications of birth chart are very faithfully reflected by the progressed chart.

A number of charts have been judged here in the light of Tajik rules given by Neelkantha. This was just to provide some practical exercise of the working of the rules of the system. At some places, while discussing the charts we have given some general observations and comments also. They are based on personal experiences as well as the experiences of stalwarts.

In the first instance, while preparing the progressed charts we feel that the sidereal solar return table should be adopted to determine the day of the commencement of the year. That is more correct a procedure. There is however some nominal difference in the position of Sun but that difference is very nominal and can be ignored.

As regards the other point for casting the progressed chart is the locality or place for which the horoscope should be prepared. The text is silent on this point but there are two opinions current on the subject. Some say that the place should be the place of the present residence of the native. There are others who hold the view that the place of birth should be the place for the commencement of the new year. We feel that it is the place of birth of the native which should be taken into account in preparing the progressed horoscope.

Neelkantha emphatically holds that 'there is no such thing as natural or temporal friendship, etc. but the friendships arise by mutual dispositions." We believe that while practising the progressed horoscope we should go by the rules of the Tajik system only. We should not dilute the system by our own assertions unless we have had a comparative study. Our experiences as a result of our research or deep study should be recorded separately for the benefit of new readers.

Similarly we should believe in mutual aspects of planets.

The system speaks of two types of strength of the planets namely the Pancha Vargeeya strength and the Dwadash Vargeeya strength. The former is meant for the consideration of the lord of the year and the later for determining the strength of planets for purposes of offering results. We have found in our experience that Panch Vargeeya strength is enough because that is also a good indicator of the planet's ability to offer results. The Dwadash Vargeeya strength can easily be dispensed away with.

As for Sahams, they are the sensitive points in the chart regarding any particular event. They are present in every chart but we need not calculate all of them in every case. Before calculating them we should be guided by the place and community etc. of the querent. In some communities for instance, normal marriage age is 14-15 years, despite all the laws of the land contrary to it. In such cases we may calculate the Vivaha (marriage) Saham. Where marriage age is not earlier than 25 years we should not calculate the Vivaha Saham for the native at an age earlier than 20 years. However, in respect of Saham we would like to plead with the research minded persons to find out more such Sahams. Such work appears to have been done in the west. In the simplified Horary Astrology by Ivy M. Goldstem-Jacobsons we have come across such Sahams and found them working well enough. They call it as the part and not the saham. The part of surgery or we may call it a surgery Saham has worked very well in many cases. On the basis of that we could predict the date of surgery quite correctly in many cases. In a few cases on the basis of the part of surgery in the horary chart we could say that there would be no operation although there was nothing to support our contention. In one case the operation could not be carried out because the relevant machine refused to work at that particular moment. These Sahams should better be judged in horary charts instead of in the progressed charts.

For finding out the precise time of a particular events, Sahams

do not always work. We may have to go by other astrological rules of prediction.

The last suggestion that is relevant here more than all the above is that the progressed chart should always be judged in the light of the birth chart particularly in cases where results are seriously adverse. If the birth chart in a particular period shows the health of the native as sound and the horary or the progressed chart shows the death of the native we should not be unduly worried. If worse comes to worst in such cases the native may fall seriously ill but he may not die.

In short we can say that the progressed charts may be used as supplementary charts to the birth chart to find out the effects during the year in the light of the birth chart. The horary chart for any event is almost indispensable. As regards the aspects and the inherent nature of the planets we may have to admit that there is nothing like good and bad intrinsically in the planets. It is their relations or aspects to other planets makes them good or bad.

The book is now in the hands of the readers who will assess the value of the observations as well as the book.

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Prof P.S. Sastri M.A. Ph.D. D.Litt born on 22nd January 1920 is an M.A. in English, Sanskrit, Telugu and Philosophy, has Ph.D degrees in Rigveda, aesthetics and coleridge and D.Litt in Indian Philosophy.

Formerly a Professor and Head of the department of English, University of Nagpur (Retired 1980) and was president All India Teachers Conference Varanasi (1950). He authored nearly Sixty Books on literature and Philosophy, English and Telugu. He Translated Astrological classics and authored works like;

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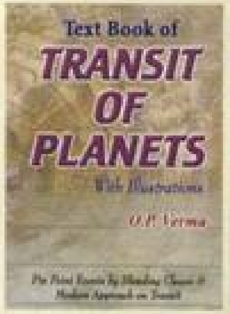

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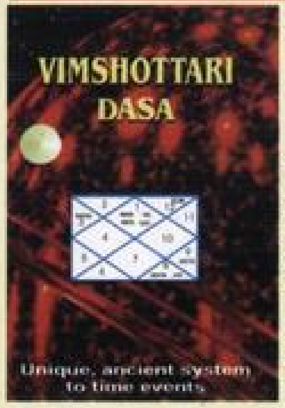

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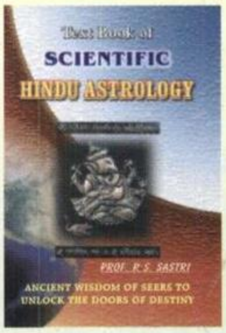

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